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No. 7

How Shall We Secure Peace?

EDITORIAL

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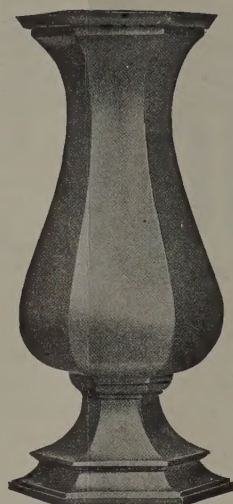
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VOL. LXXXIII

MILWAUKEE, WISCONSIN, JUNE 14, 1930

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EDITORIALS & COMMENTS

How Shall We Secure Peace?

DR. PETER AINSLIE was the subject of a good deal of criticism not long ago when, in a sermon, he urged that the Church should recall her chaplains in the army, adding that "there is no more place for a chaplain in an army than at a speak-easy." The remark seemed to us simply one of those exaggerations that men of strong convictions and deep feeling are prone to make without intending that their words be taken very seriously.

Dr. Ainslie has now sent forth a pamphlet entitled *The Church is Challenged to Follow the Nations in the Outlawry of War by Withdrawing her Chaplains*, in which he amplifies and defends his position. In our judgment he has not thoroughly thought through the subject of war itself, and has therefore not dealt happily or wisely with this detail relating to the right attitude of the Church and of Christian people not only toward chaplains but toward armies and navies.

War between nations is always a sin—for somebody. Or, perhaps more accurately, it is always the result of some national sin. It may not always be easy to say which party is, chiefly, the sinner, because it is not easy to secure all the evidence; but that the all-seeing Eye of Almighty God can always see through the mist of human uncertainties and of deliberate propaganda, and can detect the sin and accurately determine the various degrees of guilt, we cannot doubt.

We are not ready to say that all nations who participate in war are sinners alike, though we are aware that some are asserting this and are defending the Kellogg Pact by assuming that this is its underlying defense. It is always the easy way to combat a wrong principle by asserting another wrong principle, but it is never the right way.

We believe that the time has come when the attempt should be made to treat of war in a truer perspective than any to which we have become accustomed.

There are some principles and some admonitions of our Lord and of His apostles that are so fundamental that we cannot conceive of Christianity without them. One of these is "Bear ye one another's burdens and so fulfil the law of Christ."

We are bound to feel that this is an admonition to

nations as well as to individuals. In effect it means that the strong have a duty to protect the weak.

Now this duty is one that may some time lead to war so long as there is not a universally recognized and effective substitute for war.

For instance, let us assume that two or more strong nations unite in guaranteeing the independence, or the safety, or the neutrality of a weak nation. Shall we say that such a guarantee is itself a sin? If not, shall we say that one of the national parties to the guarantee is not bound by it? Assume, however, that one of these nations violates its compact and makes war upon the weak nation. Shall we say that the other party is thereby relieved from the guarantee? If not, *how far* is it bound by it? If the one nation sends an army of invasion into the weaker nation, is the other guarantor bound, or not bound, to send an armed force to repel the invasion? If not, what is its duty in the matter? Even if we assume that the whole world has successfully solved the problem of establishing an international tribunal to settle disputes among nations, it is possible to conceive that a bellicose nation may defy its judgments, and that the bellicose nation that has invaded the territory that it has undertaken to protect may persist in its wrong doing. Can we say that the other guarantor is released from the duty to protect the weaker nation? If, then, that nation sends an army or a whole series of armies to repel the invader, can we say that both parties have put themselves on the same level, since, obviously, both are participating in war? If so, the sin of the one is that it came to the rescue of the weak, as it had solemnly covenanted to do. But was that a sin?

THOSE who maintain that war must necessarily be a sin for every nation that participates in it must hold that *sometimes* the strong must not defend the weak, that *sometimes* a nation is estopped from fulfilling its obligations, or at least that a strong nation must never enter into an agreement to protect a weaker one. The law of the Jungle would then prevail in the world. The nation that maintained the strongest armies and navies and that chose to invade another nation would then be the supreme power; for Almighty God has given us no reason to assume that He would intervene to re-

strain the invader. Christianity still echoes the admonition, Bear ye one another's burdens and so fulfil the law of Christ.

To come close to home, is the United States wrong in exercising such a protectorate over, we will say, Cuba, that the nations of the world recognize that, in the last resort, the United States would protect the weaker nation by force of arms? If so, the wrong is being committed *now*, when the obligation of a protectorate is being assumed, and not merely when actual war results from an invasion by some strong nation of the weak one which the United States deems it proper to protect.

BUT if such an ultimate necessity *may* sometime arise, when a nation is forced against its will into a war that it does not wage for its own aggrandizement, it follows that an army and a navy, adequate for any probable need, must be prepared long before the necessity shall arise. It follows that soldiers, enlisting in such an army, are not defying their Christian principles; that the Church would not be justified in removing her chaplains or leaving them without spiritual and moral protections, in peace and in war.

It follows that Christian nations are not false to their principles when they maintain such a navy as seems to them adequate to cover any emergency. True, the nations do well to seek, by agreement, to limit the size of such navies. This they do, not in order to render themselves helpless in any emergency, but because an enlightened statesmanship has discovered that a single navy which greatly overshadows in its strength all other navies not only cannot be needed for any proper purpose but that its possible misuse is a menace to world peace and that it compels other nations to build like navies as a protection for themselves in the event of such misuse. For neither navies nor armies can be produced at a moment's notice, in time of need. If ever they are to be needed, it is essential that they be provided in advance. "Preparedness" is not inconsistent with a love of peace, vociferous though many are in so asserting.

Of course we know the reply that will be made to this: every nation always believes that it is right; that the enemy is the aggressor.

No doubt; yet "every nation" cannot always be right. We need an international tribunal that is strong enough to determine such a question; but even more we need a public opinion that is strong enough to demand that the nation does not make war a part of its ordinary policy. The Kellogg Pact needs and will always need a national will to see to its observance.

WHAT, then, is the conclusion of the matter? Have we no escape from the dominance of war, which the world has known for untold centuries?

Yes, we have; but it consists neither in making strong nations weak, so that it becomes physically impossible for them to resort to war, nor in repealing the obligation of the strong to protect the weak. It consists in two things:

First, in providing a substitute for wars between nations. When the League of Nations was first propounded, THE LIVING CHURCH fully believed that such a substitute had been found, and most of the nations of the world entered enthusiastically into the attempt to make it a success. The United States deemed it too hazardous to coöperate. We make no criticism of the fact. We still maintain that a substitute for war must be discovered and created if war is to be abolished. Until this can be done, we must continue to be prepared for the possible eventuality of war. It continues

to be a terrible reflection upon the American people that when the whole world desires such a substitute, which will abolish the possibility of great wars, American ingenuity is not great enough to discover one.

Second, it is essential that, as nations have renounced war as a national policy, they should abide by that determination. This seems easy when there is no great issue between any of them, but there *are* issues between nations that must sometime require determination, and our failure to agree upon, or to create, a substitute for war that can be called into operation in time of need is, we feel, the greatest present menace to continued world peace.

We find a great deal of helpful suggestion in a volume recently published, *The Religious Basis of World Peace*.* It consists of a series of addresses given at a conference recently held at Prague under the auspices of the World Alliance for Promoting International Friendship through the Churches. Not all of these addresses are free from the illogical position that we have criticized. Not all of them show such a keen appreciation of the possibilities of the Christian religion as the religion of peace to enable their writers to distinguish between a Christianity that does not pour its spirit upon the nations and one that can act as conscience for all of them. But the advance notice of the publishers is, yet, true, that "The unanimity of opinion expresses the growing conviction that neither diplomatic machinery, nor economic agreements, nor political pacts and treaties can in themselves give that security of international life which the world demands. Something more is needed, and that something more must be supplied by the application of Christianity to international relations."

* Published in America by Morehouse Publishing Co., Milwaukee. Price \$2.50.

ANSWERS TO CORRESPONDENTS

E. A. S.—(1) *The Christ of the Indian Road* is a very suggestive book to read but the failure of the author, who is not a Churchman, to appreciate the sacramental side of Christianity and the position of the Church which would have the greatest appeal to Indians, necessarily reduces its value for Churchmen. We think the author is a Congregationalist.—(2) The term *Mass* has come back into common use among Churchmen by reason of the feeling that when the service is known by a distinctive name among Anglicans, as the Holy Communion or Holy Eucharist, we obscure the fact of the identity of the rite, as celebrated by Anglicans, with that which has been known from very early times as the *Mass*. They are one and the same in identity.

ACKNOWLEDGMENTS

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ONE OF the paradoxes of Christianity is that suffering and happiness are found side by side. Jesus is the Man of sorrows, and yet we never think of Him as an unhappy man, but rather as one who is serenely and consistently happy. Beneath His sufferings there is still a deeper joy derived from the realized presence of His Father. In this respect the disciples imitated their Master, and the characteristic of Christians of all times has been their joyfulness. Unlike all other religions, the religion of Christ is a religion of song. St. Paul as so often sets the standard, "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Spirit that is given unto us."

—Canadian Churchman.

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

THE POWER OF THE INFINITE

Sunday, June 15: Trinity Sunday

READ Revelation 4:1-11.

TRINITY Sunday brings us face to face with an Infinite God. It is not so much an expression of a doctrine of the Church as taught by Jesus Christ and revealed by the Holy Spirit, although it certainly is such an expression. But it is a declaration of the power of the Infinite as relating to the finite, the influence of Perfection upon imperfection. Realizing our limitations we face a revelation of God who, being God, has no limitations. And as a result we who grow weary of imperfection and limited powers look with loving worship upon One who is revealed to us as infinite. It is humanity's great blessing. We rest in and rely upon the Triune God as little children rest in and rely upon a loving father. Trinity Sunday does not bring us the confusion of a mystery, but the great joy of the Apostolic benediction: "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen."

Hymn 205

Monday, June 16: St. Barnabas the Apostle

READ Acts 11:22-30.

ST. BARNABAS' Day is transferred from June 11th (see Prayer Book, Tables of Precedence). In studying the life and work of the "Son of Consolation" (Acts 4:36) are we not led to think of the power of the Infinite upon the finite? Whence comes the inspiration to help and comfort others? Does it not come from the wonderful care of God for us? Mercy and love are more than instincts—they are God's infinite nature leading us to help one another even as He is ever helping us. The grace, love, and fellowship revealed in Father, Son, and Holy Spirit touch our poor humanity and we respond, even as the water responds to the call of the moon. It is this blessed and unceasing influence which at once draws our love and makes us look upward and then stretch out hands of mercy. It is the Perfect drawing the imperfect, God exerting His power over man.

Hymn 281

Tuesday, June 17

READ St. Matthew 3:13-17.

AT OUR Lord's baptism we find a manifestation of the Three Persons of the Holy Trinity—the "Beloved Son," the "Spirit of God descending like a dove," and "a Voice from Heaven." It is not a cold, theological proof of doctrine, but rather an assurance of the Infinite coming to reveal to humanity His loving power. It makes all Baptism something more than a rite, for it manifests the supreme power of God granting a new birth—the power of the Infinite again coming not to destroy by might but to adopt through love. So Christ Himself calls Baptism a "new birth." Could there be any clearer declaration of the power of God as a loving personal force than this of our "adoption," sinful as we are, by Perfection, so that we are hidden with Christ in God (Colossians 3:3)? Baptism becomes a sacrament, "an outward sign of an inward grace."

Hymn 346

Wednesday, June 18

READ St. John 6:60-63.

CHRIST did not declare divine truth to confuse and perplex, but rather to comfort. He asked for belief not as a forced adherence to truth but as a recognition of divine love. If we read His words to Nicodemus (St. John 3) or to Nathanael (St. John 1:45-51) we cannot think that He sought to per-

plex them with facts beyond their comprehension. Rather we can see how He longed to help not by declaring mysteries but by assurances of heavenly power exerted for human good. And that is what we rest upon today, as Christian men have rested upon it for centuries. We do not ask for a solution of mystery. We could not grasp it if it were vouchsafed; but we do long to find and believe that these mysteries are not for our embarrassment but for our comfort, as in ways beyond our understanding they bring us a blessing from God.

Hymn 216

Thursday, June 19

READ Job 38.

THIS is a magnificent chapter, in which the Almighty seeks not to intimidate Job but to impress him with the mysteries of divine power, and all this power associated with man's experience, God's infinite strength lying back of the common things of life, night and day, life and death, rain and sunshine. Science has made great strides, but there are few of God's questions in this chapter which the wisest scientist can elucidate. It is splendid to study God's works. Discovery and invention are quite in accord with His revealed will. But what could we do if we did not know that infinite and loving power lies back of all attempts to learn, that God wishes us to seek and find, but always with reverence and a belief in His love?

Hymn 252

Friday, June 20

READ St. John 10:14-18.

THE greatest mystery of all Christianity lies in the Atonement—Christ dying, that the sins of all the world might be pardoned. We acknowledge the result with tears of gratitude as we look to the Cross for pardon and peace, but it is a profound mystery. What then? Shall we reject Christ and His redemption because our finite minds cannot answer "Why"? Does not the very mystery of the Cross flash with a divine radiance because it proclaims the divine power and glory of perfection as manifested for our blessedness? No matter how or why, when souls, multitudes of them, find peace and pardon and health and faith through the Crucifixion and Resurrection and Ascension of Jesus Christ, the declared fact, which lies at the foundation of Christianity, that Jesus Christ came into the world to save sinners, is enough. Again, the blessed power of the Infinite!

Hymn 159

Saturday, June 21

READ St. John 13:36-38.

PETER was not ready to follow the Master and receive a revelation of hidden truth. His threefold denial proves it. But it was a perfectly natural and human cry: "Why cannot I follow Thee now?" We would fain know all mystery at once, but we are not ready. God in His mercy forbade Adam to eat of the tree before he was capable of enduring the resulting knowledge, and the same mercy is extended to us. We, with a better understanding, would fain cast off the shackles of ignorance. "Why not now?" And then comes the message, "Dear child, thou art not ready. But some day, some glad day, thou shalt know. Meanwhile find comfort in believing, and trust in the love of Him whose mysteries are for thy good."

Hymn 394

Dear God, I do not ask to know. I love to rest in faith. Yet let me not doubt through my faith, as if there were no blessings coming through Thy power. Teach me how to hide myself in Thee, so that my love may draw from Thy might the blessings which I need. For the rest I wait. Amen.

THE NEW BISHOP OF PAPHOS

BY THE REV. FRANK GAVIN, TH.D.

OF THE three Orthodox "guest students" at the General Theological Seminary, one is from the autocephalous Church of Cyprus. He came to America under a scholarship from the Federal Council and the National Council of the Episcopal Church. A fortnight ago occurred the final election whereby he was unanimously called to become Bishop of the ancient see of Paphos. Within a fortnight he will be on his way home, after passing his final examinations for the degree of Master in Sacred Theology at the General Seminary.

The Rev. Leontios Savas Leontiou graduated in 1923 from the University of Athens with the utmost distinction, receiving the grades of *arista* in all his subjects. He became thus a candidate for the degree of Doctor of Theology, for the attaining of which degree he has but to submit his dissertation. Immediately after graduation, however, he returned to work in his own diocese and Church, Paphos in Cyprus. The Church of Cyprus is, in many ways, one of the most interesting members of that federation of some twoscore Churches which together constitute the Eastern Orthodox Church. It became autocephalous at the Council of Ephesus in 431, at which time its constitution and canon law, then formulated, became the normative procedure forever after. Consequently, both in many other significant details and especially in regard to the election of a Bishop today, we have persistent survivals of that ancient democracy which was the Catholicism of the early Church. Fr. Leontios was elected by a plebiscite of the people over whom he is to rule as Bishop. Their own unshakable conviction that he was their choice was thrice registered. How did it come to pass that the ancient Church of Paphos should have elected as their Bishop a guest-student of the General Seminary in America?

On his return to Cyprus after completing his course at Athens Leontios became professor of theology in the *petit seminaire* of Larnaka; after two years at which post he became professor of religious education and history at the Gymnasium. During this second period he was appointed diocesan missionary; for three years he went about half the island of Cyprus preaching, instructing, and lecturing. But his activities were not confined to his official duties alone. He gave freely of his evenings to teaching in the night schools, without salary, for those who lack opportunities that are taken for granted by the more fortunate have ever been his great concern. He also spoke and taught in the *somatia*—social and educational clubs where clerics infrequently make their appearance. His efforts to win the lapsed, to teach the badly-instructed, and to preach the whole Gospel of Christ far and wide as diocesan missionary were crowned with great success: for he brought many back to the faith and the practice of the Church, and stirred many hearts to remember with gratitude what he had done for them through the ministrations of the able and energetic young deacon. His professor at Athens University warmly recommended him when Dr. Hamilcar Alivisatos was asked to nominate a brilliant graduate of Athens for the first Greek to be sent on the newly established Foundation mentioned above. He came to the General in 1928 and by his quiet, dignified industry, his deep devotion to spiritual things, his amiable and charming personality, and especially by his broad sympathies and his dedication to the search for truth, has won not only the respect but the affection of his fellow-students and the faculty.

From all groups in Paphos, from the Archbishop and those who are to be his fellow-Bishops, from innumerable individuals of the 80,000 who are to be his flock as well as from the minority group of Moslems, his election has been greeted with acclaim and joyous expectation. Never before have the two rival parties united upon one single candidate. Never before has there been a unanimous verdict at the polls. Thoroughly and

uncompromisingly loyal to the traditions and practice of the Eastern Orthodoxy, he has never swerved from his forthright adherence to conscience and his devotion to truth. Intellectually his abilities are of a very high order, for he combines a zeal for scientific scholarship with a sensitive appreciation for values in other traditions and aspects of history. In no sense self-seeking, he has accepted the call in the spirit of detachment and submission to God's will. At every step in the protracted events which culminated in his election he has preserved above all a serene and unswerving dedication to the service of God, His Church, and his own folk. That he might have something to bring back to them caused him to come to the West. Not that Leontios might be the more distinguished but that the Church of which he is a member should be the better served was his aim in accepting the invitation to study in America.

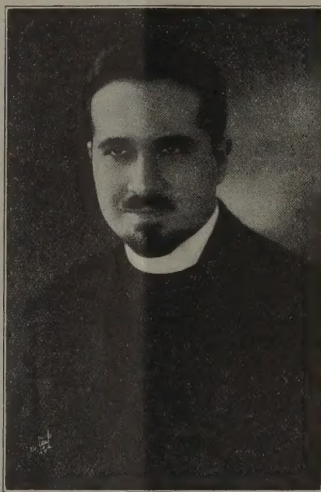
The Island of Cyprus is about the size of Long Island, and the diocese of Paphos constitutes the western-most quarter of the whole. Leontios' diocese is, as to worldly matters, distinctly not the most prosperous of the four into which the Island is divided. But as the second see, founded in very ancient times, his diocese is next that of the Archbishop's in precedence. His see city, Paphos, is a town of 10,000 and all the rest of the diocese is rural. There will be many claims upon his very slender resources as Bishop, for the poor and simple folk are dear to his heart. There is much to be done—education, both secular and religious, to be fostered; reorganization of executive and administrative work; visitation of every parish—for Cyprus follows the Ecumenical rule that every Bishop must twice annually visit in person every parish. There are about 110 priests in the diocese, none of whom can be accused of seeking economic advantage from their ministry; the actual "salary"

falls far under \$100, and their income, eked out by stole-fees and occasional offerings, comes chiefly from their own labor. The Bishop's own salary is distinctly below that of the average curate's stipend among us. Hard work and acute problems—political, social, and economic—will confront him at every turn. Without the prestige of external dignities he will magnify his office and follow his Master's way "going about doing good." His work will be primarily missionary: travel is difficult, for there are no railroads, and the distances are great.

On the news of his election being received at the National Council the Bishop-elect was presented to our Presiding Bishop, the Most Rev. James DeWolf Perry, and received his blessing. He then went to the offices of the Federal Council, was congratulated, and received the blessing of the senior officer then in the building.

It is a happy augury for the first of the Orthodox guest-students brought to this country by the coöperative work of the Federal Council, our National Council, and the General Theological Seminary, that he be made a Bishop of so ancient and distinguished a Church; it is as if the youngest part of Christendom would give to the oldest (*cf.* Acts 13:6-13, etc.) of its best, that where the Gospel has come latest might be linked to the place at which it was first preached. It is also no small evidence of both the skill and the wisdom of the innovatory policy which brought Fr. Leontios to America; such competent and promising candidates for graduate-fellowships justify the judgment of the promoters of the scheme, and the wisdom of their choice. The present generation of guest-students—for Philadelphia Divinity School has entertained another Greek (now returning to an important post in Athens), and the General has had two other distinguished Orthodox students, one of the Roumanian, and the second of the Russian, Church—have set in their own persons the ideals for their successors to follow.

Fr. Leontios goes with the loving good wishes of all who know him, and with a prayer that God may bless him, his work, and his gallant diocese, *cis polia etc!*



BISHOP-ELECT OF PAPHOS

The Rev. Leontios S. Leontiou, guest-student at the General Theological Seminary, recently elected Bishop of Paphos, Cyprus.

Tied and Bound*

By the Rt. Rev. Frank E. Wilson, D.D.

Bishop of Eau Claire

HOW we do love our modern independence! We make speeches about it, sing songs about it, write books about it. We like to tell each other that there has never been a time when conventions have been set at so serious a discount and when individuality has found so free an expression as in these turbulent days of the twentieth century. We are in a beloved period of transition, boyishly pleased with our revolutionary pranks and bent on shocking conservative susceptibilities.

As a matter of fact we are nothing of the sort. We have conjured ourselves into a state of mind wherein we vociferously proclaim a degree of independence which simply does not exist. What troubles me far more is the complacent way in which we submit ourselves to a program of standardization which bids fair to crush individuality under a dead weight of helpless uniformity. I shudder at the prospect of a world in which everyone thinks the same thoughts, reads the same books, wears the same clothes, lives in houses of stereotyped pattern, eats food of identical composition, plays the same games, shares in notoriously formalized amusements. What a weary world it would be with everybody looking alike, thinking alike, living alike, and acting alike! It would not be long before we would perish of ennui—utterly worn out with the melancholy monotony of it all.

This, you will say, is a grossly exaggerated picture, an evil dream, totally beyond the realm of actuality. Indeed, many who are pleased to glory in the spirit of modern independence would brush it all aside as absolutely contrary to the prevailing tendencies of the present day. Fortunately, it is only an evil dream thus far, but unfortunately the prevailing tendencies are running at an accelerated pace in exactly that direction. However enticing its theory may be, democracy in its operation becomes a repressive system of mediocrity. It apotheosizes the average man and builds its institutions to that standard. It has been said that journalists are obliged to edit their newspapers to the intellectual level of a fourteen-year-old boy. Certainly persons of exceptional ability are laboring under severe handicaps in a society where the citizens regularly cast their votes in suspicion of anyone above the average. And yet the world is running wild over democracy as the last word in social development—or else over communism, which is infinitely more so. Social radicals are promoting a scheme of things which would conform all men to a given type and thereby annihilate their own radicalism.

Industry has been considered as the great modern field for individual expression, but even industry is rapidly reaching the point where it is cutting off its own future leadership by its mass production which is standardizing the habits of a whole generation. Higher education used to be reserved for unusually gifted persons who were expected to develop their exceptional abilities in obvious contrast to the less gifted majority. But an excessive democracy has demanded a so-called "enlightened public" where everyone shall know as much as everybody else. All must be crammed with the same measure of knowledge so that all may be equally intelligent citizens. So we have constructed enormous educational systems standardized for mass production where a top-heavy organization must cater to the same old democratic average. Colleges and universities are crowded to a point of bewilderment until individuality runs a fine chance of foundering in a sea of collegiate sameness. Intelligent educators are considerably troubled over the situation. Every now and then violent alarms are sounded over the erratic independence of immature collegians but one who has a wide acquaintance with collegiate life in this country has expressed his concern in quite the opposite direction. He says there is no more conservative group in the country than college students. They are tied and bound by conventions.

A carefully built-up college spirit has established a code which it is positively ruinous to violate. College customs (whether in raccoon coats or final examinations) are far less generous toward infractions than the more easy-going conventions of mature society. The greater danger is that our collegians shall emerge all alike from their formative years of standardized instruction. It is not long since that an acute observer from another country spoke a wholesome warning when he remarked—"Your college graduates appear to be exceedingly well trained, but not very well educated."

DOES it really seem extravagant for one to express a touch of apprehension over the prospect that individuality might be sunk in a uniform type of living where we all look alike, think alike, eat alike, talk alike? Dip into your own normal experience and see what it reveals. All over the land tomorrow morning people of all kinds will pick up their newspapers to be informed of what is going on in the world, and they will read the same news in the same form sent out to them through syndicated press articles. Millions of American families are living today in tiny apartments built to the same plan and organized with standard equipment. Ready-to-wear garments, produced in factories by the thousands, are increasingly taking the place of clothing made to suit the individual person. Ready-to-eat food, factory made and factory labelled, pours by the train-load into every community in the country to feed us all with exactly the same food. Moving picture films are released at the same time to theaters in every state so that the public may not only be regaled with the same amusement everywhere, but that they may all have it on exactly the same day. More and more we are riding in automobiles and more and more they are turned out of the same mould so that people must exercise extraordinary care on returning to a parking place or they will inadvertently climb into the wrong car with subsequent explanations to the nearest judge. And now comes the radio with its growing national hook-ups to pour the same music and the same oratory into the very homes of listeners from coast to coast. Individuality must build up a valiant resistance if it is to retain any degree of independence in the face of such daily levelings as these. There are the endless chain stores with their wearisome uniformity of merchandise, the comic strips to regulate the public sense of humor, the prolific popular magazines which mould the common taste for fiction, and, in sorrowful contrast, the diminishing number of journals of independent thought which lead a precarious existence because they are different. Who may say that there is not such a thing as an average American? The time may not be so very far distant when there will be a hundred and twenty million of them swarming around the forty-eight states of the Union.

Neither is this a purely American eccentricity. The whole world seems to be nourishing an obsession of conformity to type. Even the Orientals are discarding their picturesque garments for coats, waistcoats, and two-legged pantaloons. Travelers who used to find their delight in the colorful variety of racial customs are now discovering that people in obscure corners of the world are chiefly concerned with modernizing themselves into similarity with their highly standardized brethren. Tourists flock to expensive modern hotels in other lands where local color has been largely washed out to make them feel at home and then they return under the fond impression that they have seen how other peoples live. Propaganda runs strong for an international currency, a world language, and a universal calendar—all of which would make us step to the same time, talk with the same accents, and spend the same money. Many of these things are plainly of great practical value, but that does not alter the fact that each one of them is an additional instrument to lop off individuality and carve us all to the same pattern.

Not long ago I received a little booklet containing pages of form greetings to be relayed to my friends and relatives for

* Address delivered at the dedication of St. Francis' House, Madison, student center of the University of Wisconsin.

Christmas, Easter, birthdays, and what-not. Evidently I am not expected to have any thoughts of my own even within the intimacies of personal friendship. Every now and then I am circularized with literature offering me, for a given price, sermons and addresses right off the ice which will be identical with those similarly offered to hundreds of other public speakers. Evidently I am not expected to generate any ideas, but rather to convert myself into a vehicle for the dissemination of standardized platitudes. I was amused one day at an old friend who has always been rather blatantly independent. He was smoking a cigarette of obscure manufacture and I inquired why he favored that particular kind. "Because," he said, "the tobacco people are trying to make everyone in the country smoke nothing but two or three brands of cigarettes, and I refuse to be coerced into smoking anything I don't want to smoke." Some of our standardizers would say there ought to be a law passed about such a man as that. Indeed the present welter of laws and statutes through which every citizen pursues his perilous pilgrimage is doubtless a reflection of the same trend to uniformity. Our only salvation, so far as the laws are concerned, lies in the fact that they multiply so fast that nobody can possibly remember them, and so they are promptly forgotten. If the legalizers were to be very successful, they might legislate us all into such a state of ridiculous similarity that the police would require more than finger prints to identify a suspect out of a city-ful of people legally hammered into the same mould.

NO doubt this is rather a dismal picture to be drawn by one who has been accused, as I have been, of a leaning toward optimism. Is there not something to relieve it? Is there not some influence championing the cause of individuality and independence in a world which shows too many signs of formalized crystallization? Strangely enough I find that very thing in a place where it is seldom looked for—namely in the Church and the Christian religion. It has become something of a habit, in certain quarters, to dismiss the Church with a gesture as hopelessly medieval, stultified, and lifeless, looking backward to its departed glory and quite oblivious to the onward sweep of modern progress. My own conviction is altogether to the contrary. Practically always when I hear the Church brought under censure it is because of things which the Church doesn't hold. Some people beguile themselves with the idea that the Church talks about God and worships a Book; that it anticipates an incandescent heaven, straight up, filled with fluttering wings and twanging harps—or else a blistering hell where the chief feature is an obstacle race between terrified souls and pursuing red devils; that it longs to turn back the clock of progress anywhere from four centuries to a thousand years; that it is handcuffed to the Dark Ages and committed to the fixed theology of medieval Schoolmen. For the enlightenment of those who still cherish such an idea, it may be helpful to state that it simply isn't so. Leaving aside a relatively small group of Fundamentalists, who make much noise but represent very little Christian sentiment, corporate Christianity is one of the few remaining institutions which cling tenaciously to the independent spirit.

This could hardly be otherwise in view of the essential character of the Christian religion. Nothing has ever set such a value upon the individual as does Christianity. Back of all the social implications of the Kingdom of God is Christ preaching of the lost sheep, ministering to isolated needs, personally training a handful of Apostles. The message of His Gospel is personal redemption personally delivered, and it is perpetuated in the sacraments of the Church which can only be personally received. The Church still believes that Christ was in earnest when He told the parable of the three men possessed of one, two, and five talents respectively. The Church holds that each one is individually responsible for such talents as he has and does not attempt to level them all down to a uniform average of spiritual service.

So long as the Church sets its store by the value of the individual, it cannot help stirring that spirit of independence which refuses to be tied and bound by any standardized averages. It is no mere coincidence that progress in all lines in Christian countries has far outstripped any corresponding progress in the non-Christian world. The Church, to be sure, retains a firm grasp upon the past experience which it has accumulated in the twenty centuries of Christian history, but it

is constantly bringing new things out of the old. It does not attempt to devise a new religion for every age, but to produce fresh applications of a permanent faith. This is the only real kind of progress there is. The Church prefers to develop its past rather than repudiate it.

Certainly it was no hide-bound Church that broke open a new field for the care of the sick and wounded by the establishment of Christian hospitals. Gradually a partially Christianized public conscience has capitalized the idea and the Church has been able to turn over a large part of this ministry to secular agencies and devote itself to other steps of independent progress. But even in this field the standardizing process has extended its tentacles until hospitals are under some criticism today because of the tendency to turn them into huge factories for the mass production of impersonal medical care, and their only avenue of escape lies in the revived application of personal Christian ministry to the individual because the individual needs it.

Neither was it a hide-bound Church that gathered up the loose ends of traditional alms-giving and organized them into systematic social relief. Here again secular agencies have fallen heir to the Christian impulse to help the helpless and social service has become one of the notable hall-marks of the twentieth century. The present result is that social service is bending itself to quantity output where men and women become cases and, in the compiling of records and the discussion of methods, the individual runs a fine chance of being lost in the crowd. Anyone who has sat in on social work conferences knows how frequently mechanical adherence to an accepted system de-vitalizes the service that ought to be rendered. Many social service leaders realize this so strongly that they are seeking closer Christian contacts as an independent corrective to the chilled atmosphere of formal social adjustments.

THAT same Christian spirit of independent progress has sent its emissaries into the remote corners of the earth to carry out the missionary obligation of the Church. Standardized civilization has followed with its determination to commercialize all races into conformity to a given type, with the result that missionaries are often obliged to struggle as hard with the leveling importations of the civilized world as they do with local ethnic prejudices. The irony of it is that the missionaries are often blamed for the conditions thus created. Why, they are asked, do you not let the Chinese remain Chinese and the Africans remain Africans instead of attempting to Americanize them with a foreign religion? The fact is, that is precisely what the missionaries are trying to do. They don't want an American Church in China. They want a Chinese Church which can interpret Christianity in Chinese terms to the Chinese people, and so produce Chinese (not American) Christians. The missionaries want to preserve native customs under the purifying touch of Christ and for that purpose are training native leaders to carry the Gospel to their own people. Occasionally this becomes so very apparent that the Church is criticized for compromising its faith and calling these natives Christians when in reality they are living in all of their old heathen ways under a thin veneer of Christian terminology. But the critics cannot very well have it both ways.

Art galleries are crowded with masterpieces which are the flower of Christian devotion. Even the uncultured world finds its moments of spiritual exaltation in its visits to shrines and cathedrals which are the architectural products of the creative genius that emerges from Christian experience. Neither is this a remnant of the Church's spent glory, for the present re-credescence of Church architecture is a living witness to the vitality of that same Christian experience. Everywhere today public worship is breaking loose from its dreary precedents of an age of repression and is adorning itself with fresh expressions of such color, beauty, and the attendant cheer which make for a devotional atmosphere. Forms of worship stand in print to provide a recognized norm, as an antidote to eccentric confusion, for those who are engaged in a common devotional purpose, but such forms are regulatory—not binding. Prayer Books are revised, devotional manuals have never been so numerous or varied, and Christian people are encouraged to give private vent to their personal aspirations in as many different ways as there are individual worshippers. A ritual of worship can be made an instrument of spiritual servitude, but the fault is not inherent in the ritual. It is like the flat silver on your din-

ing room table. I can imagine certain sophisticated persons starving to death in the midst of plenty because they had no knives and forks with which to eat. But that has nothing to do with food values.

OF course it is in the intellectual sphere that the Church is commonly supposed to be tied and bound most inextricably to antiquated theories which it dignifies by the name of "faith." To hear some people talk about intellectual sanctions, one might think that man is nothing more than a bit of animated brain. Even so I would be inclined to say that there is more real intellectual activity within historical Christianity today than in most other departments of modern life. Some of it is radical and boisterous, but the Church has long since learned that it is not the part of real wisdom to jump to hasty conclusions, even if they are popular and attractive, only to find them ready for the discard upon further investigation. For intellectual apathy the Church has nothing but contempt. It has ceaselessly pored over its own records with a critical eye both for textual corrections and historical context resulting in a wholly new attitude toward its own Bible. It has expended prodigious labors, to the great benefit of the science of archaeology, in discovering and deciphering ancient monuments in order to secure a more accurate understanding of its own inheritance. It is constantly re-writing its philosophy in the light of advancing knowledge. Its varied contacts with human lives provide a storehouse of information for practical psychology which it studies year in and year out. In fact theology is a growing science—if one be not too technically jealous of the word "science." It has too much regard for the thinkers of an earlier day to ignore their findings and too much respect for those same thinkers to hold their conclusions as final. Also it has a little too much humility to consider itself a finished product. Theology knows enough to be conscious of the enormous amount which it does not yet know. And this is more than can be said for certain other so-called sciences. Theology holds a modicum of dogma, but it hesitates about being dogmatic.

This is not to say that the Church has always been equally receptive to new departures even when fairly well authenticated. Progress in such matters is not always even. The same is true, for instance, in the science of medicine. When Harvey announced his discovery of the circulation of the blood he was scandalously abused by the world of his own profession. We are all human at times. But why should a venerable institution be expected to prove its own modern mind by swallowing every new theory before a careful testing has reduced it to reasonable proportions? The Church was not unwise in its refusal to fall in line with a Darwinian form of evolution which is no longer held by any intelligent evolutionist today. Christianity finds evolution perfectly consonant with its principles, but Darwinism is another matter. Likewise the Church would be more than foolish to commit itself to modern theories of human anatomy which are under revision by their own authors at a rate of high frequency. Or the Church would be utterly stupid to adapt itself to such a deadly psychology as behaviorism which would bind human life in a suffocating strait-jacket of carnal cerements. It is prepared to absorb the sober conclusions of any scientific research, but it declines to be rushed into plausible commitments for which it will have to apologize later. Probably theology has less of mistaken judgments to be expunged from its record than most branches of intellectual development. This is doubtless due to the fact that it refuses to consider human life as confined to purely intellectual categories. Theology insists that feeling and will are equally important elements in the composition of human nature and thereby preserves a freedom of action which rationalism can never know.

Into a world headed toward desolating uniformity, the Church and the Christian religion cast a beam of hope that personal independence may still find a field to cultivate and that individuality may continue to survive.

CHOSEN vessels to bear His Name—His Personality; with all that is wrapped up in that Name of fragrance and healing, authority, and power; chosen to go about this weary, sinful world with the Living Christ folded in our hearts, ready and able as of old to meet the need around. Is not this a calling for which it is worth counting, as St. Paul did, all things but loss?

—Lillas Trotter.

EVANGELIZING THE LAITY

FROM A CHARGE BY THE RT. REV. CHARLES FISKE, D.D.
BISHOP OF CENTRAL NEW YORK

ALL my experience in the ministry, and all my observation of others, leads me to believe that we can do little without the help of the laity.

This coming year is to witness another formal evangelistic movement by the whole Church. I dread it, as only another failure. Such a united effort may be helpful to those who need the larger vision of the Church to carry on in small and isolated places; but, on the whole, I think there is great danger lest the Church become an organization where some of us are always talking and others are always listening. Without overmuch talk, or overmuch organization, I believe we can do a real work of evangelization in this diocese.

First, let the wardens and vestrymen of every parish, and the trustees or executive committee of every mission, realize that they have a spiritual responsibility, not merely a financial obligation, as leaders in parish work. I should like to see each parish body organized for such work, the men pledged for their own part to loyal attendance at services, and then pledged to bring others, to search out candidates for baptism and confirmation, to arouse and restore those who have been indifferent in Holy Communion, and to counsel lovingly with the rector or parish priest in generous effort to strengthen him in his work. Here we have something worth while for discussion at vestry meetings.

Second, I should like to have a diocesan committee to frame plans for enlisting wardens and vestrymen in such work, to co-operate with the diocesan council in such an endeavor so that the work of the council may be spiritual as well as administrative, and to arrange for meetings in each district for mutual inspiration in such work.

Third, I should like the laymen to counsel with the clergy as to means of making our worship more truly congregational, more hearty, more full of warmth—for I believe that the cold and conventional character of our services, the lack of congregational singing, or any general participation in the service itself, is partly responsible for failure in church going.

Fourth, I should like to have the wardens, vestrymen, and trustees take counsel together for mutual encouragement and for the encouragement and stimulating of the clergy. A missionary priest told me recently of the enthusiasm with which he had entered upon his work, and then of the deadening influence upon him of the indifference and stolid pessimism of his leading Church members. May I ask the laymen, as I have asked the clergy, to get down on their knees and search their own hearts. How many of you are really converted men? How many are so truly consecrated as to put first some piece of work for our Lord and His Church? We need, not another spasmodic attempt at a nation-wide evangelistic campaign, but steady and persistent effort on the part of those to whom we have a right to look for Christian service. And, in fairness, I ought to say that we need, on the part of the clergy, fuller recognition of the rights of the laity. Lay people build our churches; lay people wish to worship there; lay people support the churches. It is their Church, not ours only; they have rights, opinions, and privileges to which we ought to give full consideration. For a clergyman to act as if his own wish or will ought to determine everything about the worship of the Church is to show the poorest possible conception of his pastoral ministration.

I dare to put among these little things to be considered such questions as these: What have you done to make pleasant the life of the rector and his family? Do you know anything about the condition of the rectory? Is it the sort of house in which you would like to live? Can it be heated? Can it be kept neat and clean? When was it last papered and painted?

Or, again, these questions: How do you treat the clergyman, his wife, and children? Have you ever asked them to visit you socially? Do you take for granted that his wife will not like the social pleasures you like and would not join in them? Have you the long cherished idea that his sons and daughters are not like yours and would frown with disfavor on a harmless dance? Do you assume that his wife likes to wear a last year's gown and that his daughters consider it their duty to be clothed unattractively? Are you doing your best to give them a share in the things you enjoy? Do you remember that they came among you as strangers, or do you keep them at arm's length, because they were not born in the town and did not grow up with you from childhood?

THERE NEVER can be a loss in a Christian's life out of which a gain may not come, as a plant from a buried seed. There never can be a sorrow out of which a blessing may not be born. There never can be a discouragement which may not be made to yield some fruit of strength.

—J. R. Miller.

Law

By Clinton Rogers Woodruff

MAGNA CHARTA is justly regarded as the solid base of the English speaking chain, it is their real racial bond of union, and as such is annually and internationally recognized on June 15th, now known as Magna Charta Day.

In a great speech which he delivered in the House of Lords on the 9th of January, 1770, the Earl of Chatham said:

"My Lords, I think that history has not done justice to the conduct of the Barons when they obtained from their sovereign that great acknowledgment of national rights contained in Magna Carta.¹ They did not confine it to themselves alone, but delivered it as a common blessing to the whole people, the common people. They did not say these are the rights of the great prelates. No, my Lords, they said, in the simple Latin of the times, *nullus liber homo*, and provided as carefully for the meanest subject as for the greatest. These are uncouth words and sound but poorly in the ears of scholars; neither are they addressed to the criticism of scholars, but the hearts of free men. These three words, *nullus liber homo*, have a meaning which interests us all. They deserve to be inculcated in our minds; they are worth all the classics."

The *Law Times* (of London) in commenting on this great speech quoted Sir Edward Creasy as observing that "the force of this noble panegyric will be doubly felt if we call to mind the insidious attempt made by John about a month before the Congress at Runnymede to detach the barons from the general national interest by offering to them and their immediate retainers as privileges those rights which the barons claimed and secured for every free man of the land."

The Earl of Chatham in designating Magna Charta "that great acknowledgment of national rights" used words in strict conformity with the genius and evolution of the English Constitution. The Great Charter, like the Petition of Right and the Bill of Rights in later generations, did not give itself out as the enactment of anything new. "In all our great political struggles," writes Professor Freeman, "the voice of Englishmen has never called for the assertion of new principles for the enactment of new laws. The cry has always been for the better observance of the laws which were already in force for the redress of grievances which had risen from their corruption or neglect. Till the Great Charter was wrung from John, men called for the laws of good King Edward, and when the tyrant had set his seal to the groundwork of all our later law men called for the stricter observance of a Charter which was deemed to be itself only the laws of England in a later dress."

Green in his *Short History of the English People* (American Book Co.) tells how John in a burst of passion cried "Why do they not ask for my kingdom?" but the whole country rose as one man at his refusal. London threw open her gates to the forces of the barons. The example of the capital was followed by Exeter and Lincoln; promises of aid came from Scotland and Wales; the northern barons marched hastily to join their comrades in London. There was a moment when John found himself with seven knights at his back, and before him a nation in arms. Nursing wrath in his heart the tyrant called the barons to a conference.

An island in the Thames, between Staines and Windsor, had been chosen as the place of conference: the King encamped on one bank, while the barons covered the marshy flat, still known by the name of Runnymede, on the other. Their delegates met in the island between them. The Great Charter was discussed, agreed to, and signed in a single day.

One copy of it still remains in the British Museum, injured by age and fire, but with the royal seal still hanging from the brown, shriveled parchment. It is impossible to gaze without reverence on the earliest monument of English freedom which we can see with our own eyes and touch with our own hands, the Great Charter to which from age to age patriots have looked back as the basis of English liberty. "No freeman," ran

the memorable article that lies at the base of our whole judicial system, "shall be seized, or imprisoned, or dispossessed, or outlawed, or in any way brought to ruin: we will not go against him, save by legal judgment of his peers or by the law of the land." "To no man will we sell," runs another, "or deny, or delay, right or justice." The great reforms of the past reigns were now formally recognized; judges of assize were to hold their circuits four times in the year, and the King's Court was no longer to follow the King in his wanderings over the realm, but to sit "in a fixt place. . . ."

The rights which the barons claimed for themselves they claimed for the nation at large. The boon of free and unbought justice was a boon for all, but a special provision protected the poor. The means of actual livelihood were to be left even to the worst. The under-tenants or farmers were protected against all lawless exactions of their lords in precisely the same terms as these were protected against the lawless exactions of the Crown. The towns were secured in the enjoyment of their municipal privileges, their freedom from arbitrary taxation, their rights of justice, of common deliberation, of regulations of trade.

An International Magna Charta Day Association was established some years ago by its present secretary, J. W. Hamilton (St. Paul, Minn.). In a recent letter he said that he looked upon the (Anglican or Episcopal) Church as the Mother Church of the race, and expressed the belief that if the Church in Great Britain and Ireland, in this country, and in the rest of the English-speaking world would take the leadership of this widespread movement by observing Magna Charta Sunday, by a hymn especially written for the "Seven Nations," and by stained glass windows emblematic of their essential unity of thought and purpose, it would in a decade give the Church leadership in other matters—perhaps with reference to Church union.

There are great churches and cathedrals, he pointed out, in British possessions of our own, and in Asia, Africa, South America, and the British West Indies. Special Magna Charta services therein would bring together British and Americans of all creeds to common ground.

"I see through a glass darkly," said Mr. Hamilton, "but I am sure you see more face to face. Just as I have seen dimly for more than twenty years the great possibilities of this one day annually in common for closer fellowship of 'the Children of Magna Charta,' without being able to understand all its implications, so I see with the eye of faith what the leadership of this movement everywhere by the Episcopal Church will mean to that Church and to other religious bodies."

THOSE wanting a contrasting view of English legal and constitutional development will find it in John W. Burgess' *The Sanctity of Law* (Harper, \$3.50). It was Napoleon who set the fashion of holding "perfidious Albion" responsible for everything in Europe which the pious would have charged against Satan. Bismarck found this method also to his taste, and for half a century young Germany had its patriotism aroused by being led to think that John Bull was perpetually plotting mischief against the Fatherland. Professor Burgess admired Germany sincerely, and no American was ever more honored by the late Emperor. But admiration for one country should not necessarily involve accepting her political view regarding a rival, especially when that rival is the mother of parliamentary institutions throughout the world and without a doubt the greatest genius in the art of government. It is interesting and in a way, however, highly helpful to have a really distinguished political scientist discuss the sanctity of law and of "what does it consist," and one is inclined to agree with President Butler of Columbia, where Burgess taught so many years, that his contribution is of "first-rate importance for all serious students of politics. It represents the ripe thinking and mature scholarship of the greatest teacher of

¹ Granted June 15, 1215.

political science that this generation has seen. Everyone who talks of law enforcement should read this book in order to find what that phrase really means and implies."

Speaking of law enforcement brings to mind the elaborate volume edited by W. C. Durant which he calls *Law Observance* (The Durant Award Office, 250 West 57th street, New York). It contains the essays offered in the contest "for the best and most practicable plan to make the Eighteenth Amendment effective." There were 23,230 contestants, the winner of the \$25,000 Grand Prize being Major Chester P. Mills, formerly prohibition administrator for New York City. The \$5,000 School Prize went to the Palo Alto Union High School. The most interesting part of these 573 pages is Mr. Durant's introduction and his exchange of letters and telegrams with William R. Hearst. This volume is not a contribution to the larger question of law or law enforcement as considered by political scientists, but is an elaborate and many-sided discussion of the question "Shall the People of the United States Uphold the Constitution?" at least so far as the Eighteenth Amendment is concerned, for there is no consideration of any other part or amendment of that instrument.

In recent years the phrase "law enforcement" has come to be used by an increasing number of people to mean the enforcement of a single law and its amendments and supplements, namely, the Volstead act. It should not be so used, for law enforcement should be given a broad, general application to include all the laws that represent the real will of the people. Only a few days ago I read in *The American Child* for April that illegal employment was known to be responsible for 7,644 absences from school by Pennsylvania pupils during 1926-27, according to a recently published statistical report of the superintendent of Public Instruction. Truancy accounted for 85,502 more absences, and over 4,000 pupils were "unlawfully absent" on more than one occasion.

Certainly those laws designed to protect the young and helpless should be given far more consideration than they receive.

If one wishes to get some conception of the wide extent of law enforcement he should read the November issue of *The Annals of the American Academy of Political and Social Science*, edited by Dr. Thorsten Sellin. This issue is designed primarily to give the thinking public some conception of the problems faced by the police forces in dealing with crime and incidentally to aid the police in crime work. Its editor, who is professor of criminology at the University of Pennsylvania, with the assistance of a representative editorial council, presents the work in three parts: Organization and Functions of the Police; Problems of Police Personnel; and the Tools and Technique of Criminal Investigation. The articles under these three heads are contributed by such authorities as Prof. Raymond Moley of Columbia University; Prof. Charles E. Merriam of Chicago University; Bruce Smith of the National Institute of Public Administration; J. Edgar Hoover, Department of Justice, Washington; and M. S. Viteles, assistant professor of psychology, University of Pennsylvania; by men closely in touch with the practical police work field; and by European authorities.²

In his *Judicial Interpretation of International Law in the United States* (Macmillan, \$2.00), Prof. Charles Pergler gives us a fresh view of another branch of jurisprudence meriting study and attention, not only by students of political science but of public questions as well. The volume presents a survey of the principles of international law in times of peace as interpreted by the judiciary in the United States.

IN STILL another field of law we have a substantial contribution in John S. Bradway's *Law and Social Welfare*. "Law is one method of solving human problems," says Mr. Bradway, who is secretary of the National Association of Legal Aid Organizations, in the September issue of *The Annals of the American Academy*, a special number edited by Mr. Bradway. The whole volume implies that social work is another, "and, Kipling to the contrary, ever the twain shall meet." In this number (price, *paper*, \$2.00; *cloth*, \$2.50) social workers on the one hand and lawyers on the other explain their common field of action. In the social worker group, among others, are the well known names of Joel D. Hunter, J. Pren-

tice Murphy, Kenneth L. M. Pray, and William J. Norton; for the bar we have Reginald Heber Smith, George W. Kirchwey, and Justin Miller; while Robert W. Kelso has a foot in each field. Other contributors bring in the viewpoints of sociology, education, psychiatry, and the like.

Felix Frankfurter of the Harvard Law School has won for himself a high place as a teacher of law and as a writer, and he admirably sustains his reputation in his latest contribution, *The Labor Injunction* (Macmillan, \$5.00). In collaboration with Nathan Greene, he gives a stimulating discussion of this highly controversial subject. The labor injunction is perhaps America's most distinctive contribution to the legal adjustment of industrial relations, and Professor Frankfurter gives an account of it in action, based on a detailed study of the rules of procedure which govern the granting of injunctions, the kind of evidence upon which they are based, their actual scope, and the procedure for their enforcement. He also gives a history of the legislative efforts to define and limit the use of the injunction in labor disputes; he examines the judicial application of such legislation, summarizes the present status of the injunction, and indicates the direction appropriate for future legislation. It is intended for laymen, employers, trade unionists, lawyers, economists, and for all engaged in public affairs. One of the merits of the volume is the fact that the labor injunction as a desirable policy is discussed as well from the social as from the legal point of view.

There is no inherent reason, we read in *Antioch Notes*, why government must be less efficient than other large scale human affairs. "If we can cease to think of it as the expression of abstract political doctrines to which we owe final allegiance, and can treat it as made up of practical problems of social engineering, to be solved by adapting administrative methods to human traits and to present and future needs, government in all its phases can be made to serve us approximately as well as do our great corporations."

In the concluding chapter of his *Story of Government* (Little, Brown & Co., \$3.50), Sir Charles Petrie, F. R. H. S., gives voice to substantially the same thought when he points out that man has not and never will live by bread alone; and government, whatever its form in these latter days, must be more closely in touch with the social life of those whom it controls. "The social life of a nation," he declares, "is the outcome of a hundred often contradictory impulses, and although in days when intercommunication was less complete than at present its influence on government might be negligible, at the present time it is a factor which no wise politician should ignore."

A law may be defined, Prof. W. Brooke Graves says, as a rule of conduct which the members of a community are determined to see enforced, even at the cost of time, effort, money, and inconvenience to themselves," and in his monumental volume, *Readings in Public Opinion* (Appleton, \$6.00) we find a discussion of its formation and control by some of our best known contemporaries. They consider such topics as the play of public opinion on social attitudes, the functioning of the crowd mind, the power of religious appeal, the weight of newspaper influence, the part the theater and books play in determining public opinion, and similar topics. Not the least valuable part of this book of 1,280 pages are Professor Graves' own observations based on a wide range of reading.

What the many agencies for the formation and control of public opinion are, how they operate, and how they are manipulated are also shown in great detail. This is the first book to cover comprehensively a subject whose vast ramifications have engaged some of the best minds in the world. Over two hundred selections have been carefully chosen and woven together to give a unified exposition of this complex and highly important subject.

SILENCE IN CHURCH

ONE OF THE marks of true friendship are the periods of silence when no conversation is necessary. There are silences which are the essence of understanding and fellowship. So refraining from indiscriminate talking either before or after the service is not a mark of coldness nor lack of cordiality. We come to worship, and not to talk. There is, or there can be, plenty of opportunity for greeting the stranger and our friends either before or after the service outside the church. Once we are in the church, let's remain silent.

—Alabama Churchman.

² Apply to *The Annals*, 3622 Locust St., Philadelphia, Pa. \$2.00.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

"MISUNDERSTANDING COURTESIES"

To the Editor of The Living Church:

READING THE account of the remarks of the Rev. J. V. Chelliah in your issue of May 31st, one is led to wonder what the conferees who have considered the matter of unity in India have found to talk about. I was not able to gather from Bishop Palmer's account of the scheme in THE LIVING CHURCH last summer that the representatives of the United Church had any more information about or sympathy with the essentials of the Anglican position than the average Protestant in the United States. And now comes the moderator of the Church exhibiting about the same grasp of the matter that one would expect from a barn boy in a backwoods livery stable.

It does seem that there ought to be someone to tell the United Church representatives, and anyone else who talks unity with us, that there is no question of "equality" involved whatever. Is the president of the library board "equal" to the Master of the local lodge of the Masons? If so, do the Masons deny his "equality" if they decline to have him preside at the lodge's initiations in the capacity of president of the board?

It ought not to be necessary to tell any Protestant minister that his ministry was founded, and still exists, because Protestants denied, and still deny, the essentials of the historic ministry, that is, its priesthood, its sacrificial functions, its power, and duty, to declare the retention or remission of sins. A ministry that denies that there is a place for these things in the Christian Church may be "equal" to one that maintains them; but it is not the same ministry. If Protestant ministers claimed to exercise these powers, and we denied that they had any right to do so, there might be some reason about this talk of equality. Not only do they not claim them; they deny that we, or any other body of men, ought of right to claim the power to exercise them. They are relics of superstition, incompatible with the freedom wherewith Christ has made us free. Any Protestant believes that, and will not hesitate to say so, if the question is put to him fairly.

If we will but stand up like men, and witness to the truth as we have received it, we will at least keep the respect of our fellow men, and, better still, we will keep our own self respect. LaGrange, Ill. VICTOR D. CRONK.

"DEALING WITH ROME"

To the Editor of The Living Church:

THE QUESTIONS of your correspondent in the issue of May 31st are easily answered, and I crave your indulgence to answer briefly. In order to be in communion with Rome it is necessary, among other things of the same sort, to confess: "I acknowledge the Holy Catholic and Apostolic Roman Church, the Mother and mistress of all Churches, and I promise and swear true obedience to the Bishop of Rome, successor of St. Peter, Prince of the Apostles and Vicar of Jesus Christ." (Creed of Pope Pius IV.) Again: "And since by the divine right of Apostolic primacy the Roman Pontiff is at the head of the Universal Church, we teach also and declare that he is the supreme judge of the faithful. . . ." Or: "The Roman Pontiff, truly the Vicar of Christ, is the head of the whole Church, and the father and teacher of all Christians. . . ." Or, again: "The Roman Pontiff, when he speaks from the Chair, that is, when exercising the gift of Shepherd and Teacher of all Christians, by his own supreme Apostolic authority, he defines a doctrine concerning faith or morals to be held by the universal Church, by the divine assistance, promised to him in blessed Peter, he (the Roman pontiff) enjoys that infallibility whereby the divine Redeemer wished his Church to be instructed in defining doctrine about faith or morals. . . ." And more of the same sort. (Decree of the Vatican Council.)

Now these, and such things, are no part of the Catholic Faith, and form no part of Catholic Tradition; are nowhere found in "the unanimous consent of the Fathers"; whereby even Romans used to be bound. (Council of Trent.) But, unless we accept these things, the anathemas of Rome are hurled at our heads—whatever that may amount to. We read in the Prophet that "the curse causeless shall not come."

But those *are* in the unity of the Church who are humble Catholic Christians, earnestly endeavoring to hold the Catholic Faith as it has come down from the beginning; and those are out of the unity of the Church who have made such monstrous additions to it (the Faith), and anathematize their brethren. Your correspondent will understand that a matter of Truth is not settled by majorities.

Although, even in the Roman fold, it is doubtful how many are *Romans*, as distinct from *Catholics*.

Your correspondent is pleased to take up my reference to the Poles. He will observe that I did not speak of the Polish nation; but of "the Poles, and *other* Old Catholics." But they will furnish a good illustration of how little real Romanism there probably is in the Roman fold. The movement of the Poles to set up, not a "separatist Church," but a Catholic Church independent of Rome, began not in Poland, but in this country, only thirty-three years ago; and has only lately been spreading to Poland. But it has fallen on fertile soil. The Polish Catholic priest in this town told me today that in the past two months sixty-five parishes have been organized in Poland, with seventy priests, no parish having less than one thousand souls.

Such facts make us wonder how *artificially* Romanism has been foisted on the Roman fold; and perhaps the time is not distant when they will throw it off.

Duluth, Minn.

(Rev.) EDWIN D. WEED.

PROPAGANDA IN TEXTBOOKS

To the Editor of The Living Church:

WHENEVER one finds his views controverted or attacked, or his pet theories and beliefs contradicted, immediately there is the charge of *propaganda*. Prohibitionists are decrying the increasing demands for a change in the liquor law as propaganda by brewers (those dreadful people) and the liquor interests. The farmer attributes all his troubles to Wall Street propaganda. So with some of the clergy, whenever a textbook says that Henry VIII established the Church of England or implicitly denies the Catholicity of the Anglican Church, there arises a cry of Roman propaganda. Personally I am convinced that we suffer from an inferiority complex in regard to Romanism. Let's get rid of it.

To identify the modern Roman Church with the medieval Church is a universal error and to call the Anglican Church a Protestant body is as much a characteristic of the Protestants as it is of the Romanists. A diligent search a few years ago revealed that these two errors are to be found in all but one of the textbooks in use in American schools, and in this one the Anglican position is given in a footnote. Now, can any one say that all these writers and publishers are united in a conspiracy and propaganda to belittle the Anglican Church? Just so long as the Pecunia calls itself Protestant, just so long will the world take us at our word. Why not? Outside of a rather small number of people the term Catholic connotes Roman Catholic. Why get excited and rush into the press if we find a textbook teaching what we are reluctant to deny officially?

There are some of us who dislike to call the movement of the sixteenth century a Reformation; for a reformation implies a deformation and a change for the better. The term revolution denotes nothing beyond the fact that a people threw off what had governed them before; a revolution may lead to good or to evil. I am ready to defend the Middle Ages and even the papacy of Gregory VII, because modern papacy is not medieval papacy, but this would take too long. I can say from some study of the documents of the Middle Ages that that period was not so bad theologically, socially, or industrially.

Henry VIII was licentious and cared more for the gratification of his desires than for religion. He was not the only one in Europe; all the rulers of Europe, including the Pope, were of the same character. The papacy was regarded as a political job and nations separated from it almost entirely on political grounds. Henry VIII *did* bully the clergy into the separation from Rome. He could do this the easier because the doctrine of Trent was not yet accepted, because national Churches had withdrawn their allegiance from the papacy before, without

having their consciences disturbed, and because papal infallibility was not held by any one.

I read with great interest the extracts given by Fr. Haughwout to the secular papers (and to *THE LIVING CHURCH*) and I can find in them no deliberate Roman propaganda. If the reverend Father had kept up with the trend of thought among the historians, he would have seen that most of them hold and teach the things he objects to, whether they are Romanist, Protestant, or Jew. To label us Protestant is but to do what we do; to teach that Henry VIII established the Church of England is what all but a few people do every day.

I trust that no one will accuse me of being a lover of Rome. When we convert our own people to a firm belief in the Catholicity and the historic continuity of the Anglican Church, then we will get the world to listen to us. I should dislike to have anyone charge me with ignorance of the history of the Middle Ages, of the papacy, or of the Anglican body, and I stand ready to defend both Gregory VIII and Innocent III in their controversy with emperors and kings. More than that the history of the industrial rise of modern England is not very Christian.

(Rev.) H. P. SCRATCHLEY.

Murray Hill, N. J.

COLORED PARISHES

To the Editor of The Living Church:

THE MISSIONARY CONFERENCE of Church Workers which recently assembled in the city of Washington, under the auspices of the Field Department of the National Council, proved very interesting and helpful.

The writer feels that the one most important thing which should engage the attention and enthusiasm of the colored clergy of the Church is a determination to bring their missions to self-support; and the one thing most necessary on the part of the Bishops of the Church is to provide a way of escape from "disfranchisement" and a definite "status" for all congregations not in union with any diocesan convention. Nothing is more important than these two things.

Our colored missions can be brought to greater self-support; but the clergy themselves must believe in the principle. It has been a long time since, but when we took charge of our present parish, the vestry had transferred all authority to the Bishop, because of its own inability in the premises. We were the Bishop's missionary, with full authority in temporal as well as in spiritual things, the Bishop supplying the entire support. About eighteen months after assuming the charge, we persuaded the Bishop to try a new plan. Bishop Paret summoned the full vestry to a meeting at the episcopal residence, himself presiding. We were in an adjoining room. He first returned to them the authority over their affairs they had surrendered to him. He told them that we had placed in his hands our resignation as his missionary, and suggested that they duly call us as their rector. We were then duly called to the rectorship of the church, at a salary of \$200 a year. The Bishop assured them that until they could grow up to full support he would supply necessary aid; but he wanted them to realize their full responsibility in the premises. We suggested the plan, for we could not hope for the confidence and trust of the people in us unless we reflected the same towards them.

The subsequent history of St. James' First African Church, Baltimore, witnesses to the power of the principle involved. Besides its own self-support, annually, almost as much as was given it for maintenance, now is expended for missions and benevolences, and in consequence of the spiritual atmosphere generated we have been privileged to present more than a half dozen of its sons for the holy ministry. Whatsoever a man soweth that shall he also reap. If we desire self-supporting parishes we can have them.

Baltimore, Md.

(Rev.) GEORGE F. BRAGG, JR.

ECCLESIASTICAL ART

To the Editor of The Living Church:

WE BELIEVE that quite a number of American Churchmen will be passing through London this season, and that the Episcopal Church of America will be well represented at the Lambeth Conference. We shall be pleased, therefore, to extend a welcome to your members who would care to visit our studios, which are only half a mile from Lambeth Palace, and to explain personally the objects of the Craftsmen's Guild.

We have executed a few interesting commissions for America but we should like the opportunity of coming in personal contact with your good selves. We have a serious interest in all matters of art connected with the Church, and we would like to impress on visitors that we are not selling Church

furniture over the counter, as we keep no stock whatever, even the simplest inquiry being treated as an original production. This we shall be pleased to explain by our interesting collection of drawings and photographs of works executed.

London.

ROBERT EVANS,
Studio Manager,
The Craftsmen's Guild.

WHAT OF THE ASCENSION?

To the Editor of The Living Church:

THE FEAST of the Ascension has been observed throughout the Church and we may well ask ourselves: What does it mean to us? It is more than just a Church day. It has an individual significance to each of us who has watched with the disciples since Easter.

These faithful few had seen the Crucifixion and the empty tomb. Each had met Christ to experience the realization that He lived again, and now, as they walked and talked with Him, another miracle was performed and this one by God Himself.

The purpose of this wonderful happening? To strengthen their faith and give them courage to carry on. And that is the same message that God gives us today. As we knelt at the altar rail on the morning of Ascension Day, God again told us His wonderful promises. We saw again the proof that Christ had spoken the truth. We were given strength.

Now that we have the renewed assurance that we have God's help within us let us go forth in parish, diocese, nation, and world and show all people that we have seen the Ascension of the risen Christ and that nineteen hundred years have not weakened our faith.

VIRGINIA T. WHITE.

Springfield, Ill.

THE LONG EXHORTATION

To the Editor of The Living Church:

TRINITY SUNDAY (one rather wonders why) is one of three days upon which the "long exhortation" is now mandatory.

No rubrical prescription whatever remains as to the place for its insertion in the service. Would not anyone examining the 1928 Order for the Holy Communion, with no background of past usage, conclude that it, like the "Notices of the Communion" which are printed with it under one heading, should follow the Creed? And why not? Is not this fully as consonant with the general order of the Liturgy as the traditional position immediately before the Invitation?

I have not yet so used it, but I intend to do so hereafter, and offer the suggestion to other priests for what they may deem it worth.

(Rev.) JAMES R. SHARP.

Nashville, Tenn.

IDENTITY OF ORDERS

To the Editor of The Living Church:

IN DISCUSSING the question of orders between the Protestant bodies and ourselves, would it not be better to speak of identity of orders rather than validity of orders? In this way we should avoid any indication of disparagement of what others have. A united Church implies identity of orders to minister therein. The question would, of course, rise up in preliminary discussions, as to what constitutes identity of orders, and then it could be clearly shown without offense that a ministerial priesthood is essential to a fully ordered Church. This would entail no denial of the sufficiency and effectiveness of the orders of any in their former allegiance, but an enlargement to meet new conditions and requirements.

(Rev.) UPTON H. GIBBS.

Washougal, Wash.

THE RISEN CHRIST

THE RISEN CHRIST reveals man's permanent character. Man is destined to be forever man. Jesus of the cross and Jesus of the resurrection are one and the same. Death neither mars nor radically alters the human. Death is not the conclusion of the human and our introduction into some completely different order of being, angelic or ghoulish. Manhood according to God's design, as it is capable of being worked out on earth, was so well executed that it cannot be improved upon. The Christian's life of mortality is the beginning of the best. His conception of death is not as of a blank wall beyond which lie fantastic shapes in a valley of gloom, but rather as of a door into a garden where all that is ignobly human perishes from lack of nourishment, and all that is nobly human flourishes in fertile soil.

—Charles H. Brent.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., D.C.L., Editor

PROFESSOR DEWEY'S GIFFORD LECTURES

THE QUEST FOR CERTAINTY: A STUDY OF THE RELATION OF KNOWLEDGE AND ACTION. By Professor John Dewey. New York: Minton, Balch and Company, 1929. Price \$4.00.

THE appearance of a new volume of Gifford Lectures always leads one to look for some contribution to philosophical thought, but in this instance such a hope was doomed to disappointment. Strictly speaking, John Dewey is not a philosopher at all. It is true that he holds a chair of philosophy, and has conscientiously devoted his lifetime to the study of those subjects which such a responsibility requires. But that does not alter the fact that his own mind is essentially the mind not of a philosopher but of a preacher. His Gifford Lectures reveal this fact.

In the Christian pulpit we are familiar with that type of preacher whose grasp of the Christian faith is so clear and luminous that he is unable to appreciate the difficulties which others find in trying to understand the puzzle of the universe. His apologetic consists in saying over and over again: "If only you would accept Christ you would find everything become clear, and would cease to ask those troublesome questions." If you substitute for the acceptance of the Christian faith the acceptance of what Professor Dewey would call "my point of view," this book is seen to be a sermon based on that model.

And what is "his point of view"? It may be described as an attempted rationalization of a sense of impatience. John Dewey is at bottom a prophet of social righteousness, and justifiably moved by the slow progress of humanity towards the good ordering of life. He is temperamentally impatient with those who exhibit (to quote Professor Webb's definition) "that primary interest in speculation on the ultimate structure of reality, for the mere sake of knowing what it is, which we nowadays take to be the peculiar qualification of the philosopher in the strict and proper sense of the word." He compares the rapid progress which has been made in the natural sciences with the dilatoriness of man's improvement in social and moral life, and has conceived the notion that the sciences have discovered a new method of seeking knowledge which has made that progress possible.

Exactly what this "new method" is, and how it is to be substituted for the old, it is not easy to gather from the author's exposition. For accurate thought and statement is not characteristic of such preachers, and the book is such a muddle of loose thinking and self-contradiction that it is hard to discover just what it is intended to advocate. Lest this should be thought over-severe, let me direct the reader's attention to

(1) The way in which the author contradicts himself on pages 128, 181, 184, 197, 226, 227, 275, 276.

(2) The "woolliness" of the thinking on pages 224, 230, 231, 267, 270, 289, 295, 299, 302, 304.

(3) The number of passages in which the form of argument employed is a platitude followed by a non-sequitur, e.g., pages 193, 196, 208, 232, 261, 265, 297.

So far as I can understand it, Professor Dewey's position is as follows. His fundamental postulate is the value-judgment that the quest for certainty in knowledge is a waste of time compared with the quest for security in the enjoyment of the practical values of life. Now science has shown us that the real way to knowledge is not by thinking about things, but by performing experiments with them. Knowledge comes not by altering our mind to conform to the antecedent nature of reality, but by altering things to conform to our purposes. For there is no antecedent nature of reality to which our minds are to be conformed; we are constructing reality as we go along, and the myth of there being an antecedent reality to be discovered has misled philosophers into raising unnecessary questions and finding an excuse for not doing their share in the real man's work of altering things.

If this were all, we should have a straightforward and familiar position, pragmatist in epistemology and progressist in metaphysics. But that "knowledge" which Professor Dewey has abolished on one page he restores as "experience" and "mental revision" on others, and the discredited "antecedent reality" surprises us by re-appearing under such names as "system," "correlation," and "connectivity in existence." That human life is purposive is taken for granted, as also is the assumption that it is worth while trying to improve the conditions of human life. Moreover, the desirable is not identified with the desired; it is that mode of enjoyment which can be secured by having its conditions scientifically determined and thus brought under control. Yet there is no antecedent reality which provides those "correlations" and "connectivities in existence" on which such determinations and controls depend; and to venture to raise the obvious questions suggested by such thoughts is to run the risk of being told not to bother one's head with unnecessary questionings.

On what, then, one is led to ask oneself, does Professor Dewey's reputation rest? Partly, no doubt, on the popularity always accorded to good preaching, and on the incapacity of multitudes to distinguish between preaching and philosophy. But to say that only would be to fail to recognize the merits of an outstanding figure of our time. John Dewey is and will be remembered as a prophet of what is after all the characteristic movement of thought of the early twentieth century. As I have tried to show in my *Essays in Christian Philosophy*, the tendency to ignore the here-and-now matters of fact in the time series, which was characteristic of the absolute idealism of the last epoch, provoked a natural reaction, in which we are now living. The reaction was needed, and Dewey's advocacy of it is to his credit. It is interesting to reflect that the Christian's faith in the underlying reality of God's will enables him to accept all the truth that John Dewey stands for, without being driven to share the Professor's view of the universe as a cosmic muddle of uncoordinated miracles. Not but what it is unfair to call this the Professor's view; it might be more accurately described as the view which he implies but ignores.

L. H.

IT SEEMS a pity to notice a book only to point out its defects, so we must first say that many lovers of poetry in the sonnet form will find a treasure-house between the covers of *The Book of Sonnet Sequences*, edited by Houston Peterson (Longmans, \$3.50). We leave it to the individual readers to like or dislike Mr. Peterson's principles of selection and omission, as described in his Preface, and we agree that it is a problem to keep such a volume within reasonable limits.

There are some things, however, to which we do object. One is the publisher's puff on the jacket. Does it really make a book like this sell better to say, "Here are twenty-one 'naked novels'—the poignant utterances of great poets. In love themes the book is particularly rich"? We go on to Mr. Peterson's Introductions to each poet, and we like neither his style of English nor his matter when he says of Shakespeare: "In an age that makes ethics a branch of psychology it must be evident that the achievements of Shakespeare do not exclude the possibility that he was a sensualist and a sinner, capable of an overwhelming devotion to a man as well as a mad passion for a woman." No comment is needed. Neither do we like his rather superior remarks about Wordsworth. And in the essay on Donne we would rather be without such phrases as "He gave himself up to God in a dark fury of devotion" (whatever that means); and "He had turned from roistering and fair bodies to the Eternal Bread of Life."

On the whole Mr. Peterson's presence in these pages does not illuminate; we would prefer a humble silence on his part.

E. M. H.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Church

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Church Kalender



JUNE

15. Trinity Sunday.
16. St. Barnabas.
22. First Sunday after Trinity.
24. Tuesday. Nativity St. John Baptist.
29. St. Peter. Second Sunday after Trinity.
30. Monday.

JULY

1. Tuesday.
4. Friday. Independence Day.
6. Third Sunday after Trinity.
13. Fourth Sunday after Trinity.
20. Fifth Sunday after Trinity.
25. Friday. St. James.
27. Sixth Sunday after Trinity.
31. Thursday.

KALENDAR OF COMING EVENTS

JUNE

15. Opening of the Kanuga Conferences.
16. Virginia Summer Conference of Religious Education, Sweet Briar College, Young People's Camp and Conference, diocese of Georgia. Summer Conference, diocese of Olympia, at Tacoma, Wash. Clergy Conference at Cass Lake, Minn.
17. Convocation of Wyoming. Y. P. S. L. Camps and Training Conference, diocese of Florida, Camp Weed, Fla. Summer Conference for diocese of South Dakota, Sioux Falls.
21. Fourth Annual Summer Conference of Western Michigan, Holland, Mich.
22. Erie-Pittsburgh Summer Conference, Saltburg, Pa. Summer School of diocese of Los Angeles. Summer Conference for Church Workers, Cass Lake, Minn.
23. Gambler Summer Conference, Gambler, Ohio. Bethlehem Summer Conference, Bethlehem, Pa. Albany Summer School, Albany, N. Y.
24. Conference for Church Work, Wellesley College, Wellesley, Mass.
28. Opening of Eagle's Nest Farm, diocesan camp of Newark.
29. Anglo-Catholic Congress, London, England. Indian Convocation of Duluth at Cass Lake, Minn.
30. Racine Summer Conference for Church Workers, St. Alban's School, Sycamore, Ill. Camp Gallor-Maxon, diocesan Y. P. S. L. camp of Tennessee, at Ovoca, Tenn.

CATHOLIC CONGRESS CYCLE OF PRAYER

JUNE

17. St. Luke's, Catskill, N. Y.
18. St. John's, Camden, N. J.
19. All Saints', Richmond Hill, N. Y.
20. Holy Cross, Jersey City, N. J.
21. Christ, Tom's River, N. J.

APPOINTMENTS ACCEPTED

COLLAR, Rev. THOMAS J., rector of St. Peter's Church, Bainbridge, N. Y. (C.N.Y.); to be rector of St. Paul's Church, Aurora, and priest-in-charge of Grace Church, Union Springs, N. Y. (C.N.Y.) July 1st.

FRICK, Rev. HERBERT WELFORD, rector of St. John's Church, Maple Shade, with charge of the Mission of the Holy Trinity, Delair, N. J.; to be rector of Church of St. Mary's-by-the-Sea, Point Pleasant, N. J. July 1st.

HAGAN, Rev. SAMUEL L., formerly priest-in-charge of St. Thomas' Mission, Pawhuska, Okla.; to be rector of St. Matthew's Church, Newton, Kans. Address, 613 Poplar, Newton, July 1st.

HEWES, Rev. GEORGE V., assistant at St. Peter's Church, Albany, N. Y. (A.); to be curate at Church of the Advent, Boston. July 1st. Address, 2 Lime St., Back Bay, Boston.

HOPKINS, Rev. C. EDWARD, of Philadelphia; has become curate at St. Timothy's Church, Roxborough, Philadelphia. Address, 48 East Washington Lane, Germantown, Philadelphia.

LAWS, Rev. HERBERT N., formerly rector of Holy Trinity Church, Onancock, Va. (S.V.); to be rector of Church of the Good Shepherd, Forest Hill, Richmond, Va. (S.V.) Address, 102 West 41st St., Richmond.

MORTON, Rev. HUGH H. F., curate at Church of the Advent, Boston; to be rector of Holy Trinity Church, Swanton, and St. John's Church, Highgate, Vt., July 1st. Address, The Rectory, Swanton, Vt.

PETTER, Rev. WILLIAM J. H., rector of All Saints' Church, Dallas, Tex. (Dal.); to be assistant at Grace Church, Oak Park, Ill. (C.)

STABLER, Rev. W. BROOKE, curate at All Saints' Church, Worcester, Mass. (W. Ma.); to be secretary for College Work under the Department of Religious Education of the National Council, July 1st. Address, 281 Fourth Ave., New York City.

SUMMER ACTIVITIES

McKIM, Rt. Rev. JOHN, D.D., Missionary Bishop of Tokyo, should be addressed from July 1st to August 15th, care of Church House, Dean's Yard, Westminster, London.

COLWELL, Rev. HOLLIS W., rector of St. Andrew's Church, Harrisburg, Pa.; to be in charge of St. Paul's Church, Wickford, R. I., during July. Address, Box 123, Saundertown, R. I.

CURTISS, Rev. A. PARKER, rector of Grace Church, Sheboygan, Wis., will sail June 14th for England and a visit to Oberammergau and the Continent. Address, until August 20th, Queens Hotel, Craven St., Strand, London.

JACOBS, Rev. ALLEN, of Boston; to be priest-in-charge of St. John's Church, Duxbury, Mass., for the summer.

THOMPSON, Rev. WILLIAM G., D.D., of New York City; to be in charge of Church of the Holy Comforter, 19th and Wharton Sts., Philadelphia, during July and August.

WHITE, Rev. EDWIN G., rector of St. John's Church, Ionia, Mich., will visit in England. Address July 22d until August 28th will be care of Mrs. P. S. Braine, 23 Dunkeld Rd., Chadwell Heath, Essex, England.

NEW ADDRESS

HEIM, Rev. EDWARD, rector of St. John's Church, Long Island City, N. Y., formerly Brooklyn; St. John's Rectory, 185 Van Alst Ave., Long Island City, N. Y.

CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS

[See 1930 *Living Church Annual*, pp. 236-237]

EAST CAROLINA—Omit, Rev. Stephen Gardner, Washington, N. C.

DEGREES CONFERRED

COLUMBIA UNIVERSITY—Doctor of Sacred Theology upon the Very Rev. Milo H. Gates, D.D., dean of the Cathedral of St. John the Divine, New York, at commencement, June 3d.

LAKE FOREST COLLEGE, Lake Forest, Ill.—At commencement, June 7th, Doctor of Divinity upon the Rev. HERBERT W. PRINCE, rector of the Church of the Holy Spirit, Lake Forest, for distinguished service in fostering a community spirit and building up coöperation between the Churches of Lake Forest.

NASHOTAH HOUSE—At commencement, May 22d, Doctor of Canon Law, *honoris causa*, upon the Rev. C. B. Bergin Wright, Ph.D., rector of St. Stephen's Church, Milwaukee.

PACIFIC UNIVERSITY, Forest Grove, Ore.—D.D. upon the Very Rev. HORACE M. RAMSEY, M.A., D.D., Dean of St. Stephen's Cathedral, Portland, Ore., Dean Ramsey graduated at Pacific University, a Congregational institution, in 1899, and received from that institution his B.A. degree. In 1902, he was graduated at the Church Divinity School of the Pacific, of which Bishop Nichols was then dean, and in the same year received from the University of California the M.A. degree for work done there. Later he received from the General Theological Seminary, in New York, the B.D. degree for work done there, and he received from Seabury Divinity School, during the six years that he was a professor there, the D.D. degree. He also studied a year in Germany at Weimar and at Marburg University in southern Germany.

PHILADELPHIA DIVINITY SCHOOL—S.T.D. upon the Rt. Rev. FRANCIS M. TAITT, Bishop Coadjutor of Pennsylvania, and the Rev. ADDISON A. EWING; and D.D. upon the Rev. JOHN A. GOODFELLOW, June 5th.

ORDINATIONS

DEACONS

EAST CAROLINA—On Tuesday, April 15th, in Holy Trinity Church, Philadelphia, WILLIAM HENRY ROSS JACKSON was ordained deacon by the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina.

The sermon was preached by the Rev. Frank Cox of New York, and the candidate was presented by the Rev. Dr. John F. Steen of New York.

KENTUCKY—On June 3d the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, ordained THOMAS LEE BROWN to the diaconate in Grace Church, Louisville. The candidate was presented by the Rev. A. H. Austin, rector of Grace Church, and the sermon was preached by the Rev. L. E. Johnston, rector emeritus.

The Rev. Mr. Brown will continue his studies at Nashotah House, assisting at St. James' Church, Milwaukee, Wis., during the summer.

MARYLAND—The Rt. Rev. Edward T. Helfenstein, D.D., Bishop of Maryland, ordained CHARLES BAYARD TRAILL to the diaconate in All Saints' Church, Frederick, on June 5th.

The candidate was presented by the Rev. Douglass Hooft of Frederick, and the sermon was preached by the Rev. John I. Yellott of Belair. The Rev. Mr. Traill is to be minister-in-charge of St. Matthew's parish, Oakland.

NEBRASKA—On May 25th the Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska, ordained WILLIAM PATTERSON REID to the diaconate in Trinity Cathedral, Omaha.

The candidate was presented by the Very Rev. Stephen E. McGinley, dean of the cathedral. Bishop Shayler preached the sermon. The Rev. Mr. Reid is to be deacon-in-charge of St. Luke's Church, Wymore, and St. Augustine's Church, DeWitt, with address at Wymore.

NEVADA—On May 25th the Rt. Rev. Thomas Jenkins, D.D., Bishop of Nevada, ordained ROBERT B. ECHOLS to the diaconate in Christ Church, Pioche. The candidate was presented by the Rev. Allan W. Geddes of Ely who also preached the sermon. The Rev. Mr. Echols is to be vicar of missions at Pioche and Caliente, with address at Pioche.

SALINA—On June 8th the Rt. Rev. Robert H. Mize, D.D., Bishop of Salina, ordained his son, EDWARD MOORE MIZE, to the diaconate in Christ Cathedral, Salina. The Rev. Dr. C. E. Coles of Hays presented the candidate, and the Rev. J. T. Bovill of St. Mark's Church, Hope, Ark., preached the sermon.

The Rev. Mr. Mize is to be chaplain of St. John's School, Salina, and vicar of St. Peter's Church, Minneapolis, Kans. He is the fourth descent to be a clergyman of the Church, his father being Bishop of Salina, his maternal grandfather and his great grandfather having been clergymen of the Church.

SOUTHWESTERN VIRGINIA—On Thursday, May 29th, WILLIAM CHARLES BAXTER was ordained

to the diaconate in R. E. Lee Memorial Church, Lexington, by the Rt. Rev. Robert Carter Jett, D.D., Bishop of the diocese. The Rev. Dr. Churchill J. Gibson of St. James' Church, Richmond, preached the sermon.

The candidate was presented by the Rev. Vincent C. Franks, rector of R. E. Lee Memorial Church; the Rev. J. M. B. Gill of St. Paul's Church, Petersburg, said the litany; the Rev. J. Lewis Gibbs of Emmanuel Church, Staunton, read the epistle, and Mr. Baxter read the gospel. Also present at the service were the Rev. Alfred C. Bussingham of St. Peter's Church, Roanoke, and three of Mr. Baxter's fellow students.

Mr. Baxter is especially interested in work among boys, and he intends to specialize in this field, both as a teacher and as a minister for the next several years.

PRIESTS

ATLANTA—On June 1st the Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta, in St. Philip's Cathedral advanced to the priesthood the Rev. WILLIAM STEPHENS TURNER, and the Rev. LAWTON RILEY. The Very Rev. Raimundo De Ovies, dean of the cathedral, presented the candidates, and the Very Rev. Charles H. Wells, D.D., dean of the Sewanee Theological School, preached the sermon.

The Rev. Mr. Riley is assistant to the rector at Trinity Church, Columbus, Ga., and the Rev. Mr. Turner will be connected with the cathedral in Atlanta.

CONNECTICUT—On Monday, June 2d, in Calvary Church, New York City, the Rt. Rev. Dr. Edward Campion Acheson, Bishop of Connecticut, advanced to the priesthood the Rev. NORMAN VON POST SCHWAB. The candidate was presented by the rector of Calvary Church, the Rev. Samuel M. Shoemaker, Jr., and the preacher was the Rev. Elmore M. McKee, chaplain at Yale University. The litany was said by the Rev. M. J. Bram of Georgetown, Del.; the epistle read by the Rev. George A. Trowbridge, rector of All Angels' Church, New York; and the gospel by the Rev. J. Herbert Smith of Calvary staff. In addition to the above mentioned those taking part in the laying on of hands were the Rev. Frank Cox, rector of Ascension Memorial Church, New York, the Rev. John Gilbert of Sharon, Conn., the Rev. Barle G. Lier of the Church of the Incarnation, New York, and the Rev. Albert C. Morris of Wethersfield, Conn.

The Rev. Mr. Schwab will continue as an assistant at Calvary Church.

MINNESOTA—On June 6th the Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, advanced the Rev. GEORGE CONRAD WEISER to the priesthood in St. Peter's Church, St. Paul. The Rev. H. A. L. Grindon, rector of St. Peter's, presented the ordinand, and the Rev. F. D. Butler, rector of St. John's Church, St. Paul, preached the sermon.

The Rev. Mr. Weiser is to be in charge of Epiphany Mission, St. Paul, and St. Andrew's, South St. Paul, with address at 1680 Laurel avenue, St. Paul.

OHIO—On Wednesday morning, May 28th, the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio, advanced the Rev. DONALD VON CAREY and the Rev. JOHN DAVID ZIMMERMAN to the priesthood in St. Paul's Church, Akron. The Rev. Canon O. E. Watson, D.D., of Bexley Hall, presented the candidates and the litany was read by the Rev. Dr. John R. Stalker of St. Timothy's Church, Massillon. The Rev. Dr. Phil Porter, rector of Christ Church, Dayton, preached the sermon.

The Rev. Mr. Carey is in charge of Trinity Church, New Philadelphia, and the Rev. Mr. Zimmerman is in charge of St. Paul's Church, Akron.

OKLAHOMA—The Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma, advanced the Rev. MARIUS LINDLOFF to the priesthood in the Church of the Transfiguration, New York City, on April 30th.

The candidate was presented by the Rev. Felix L. Clriot of the General Theological Seminary, and Fr. Joseph of the Order of St. Francis preached the sermon.

The Rev. Mr. Lindloff is to be priest-in-charge of St. John's Mission, Norman, Okla., and chaplain of Church students at the University of Oklahoma. His address is to be King Hall, Norman.

DIED

MADDOX—Entered into life eternal on May 25th, at the home of her sister, Mrs. T. J. C. Williams, ANNE FOWLER MADDOX, daughter of the late Dr. Thomas Nobly and Mary Priscilla Claggett Maddox of Woolie, Washington Co., Md. She was laid to rest in the churchyard at St. Mark's Church where she had spent a large part of her life in teaching and doing all good works. Mrs. Maddox was a great granddaughter of Bishop Thomas John Claggett, first Bishop of Maryland, and the first Bishop consecrated in America.

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

READERS desiring high class employment; parishes desiring rectors, choir-masters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

RATES for advertising as follows: DEATH NOTICES (without obituary), free. MARRIAGES AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. NO DISCOUNTS FOR TIMES OR SPACE. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

NO SINGLE ADVERTISEMENT INSERTED IN THIS DEPARTMENT FOR LESS THAN \$1.00.

ADDRESS all copy plainly written on a separate sheet to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

POSITIONS WANTED

CLERICAL

AFTER JULY 11TH, CLERGYMAN DESIRES vacation supply work in or near Baltimore or Washington. Address, S-416, care of LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED CITY CLERGYMAN, MARRIED, desires rectorship. Extemporaneous preacher. Address, S-415, care of LIVING CHURCH, Milwaukee, Wis.

PHILIP C. LINDSAY, MISSIONARY ON Tristan da Cunha, 1927-30, would be willing to lecture or preach, if given sufficient inducement. Parsons Ave., St. Albans, Vt.

PRIEST, FAITHFUL AND EFFICIENT, wants supply duty near New York City. Write KENNETH GUTHRIE, 1177 Warburton, North Yonkers, New York.

PRIEST, UNMARRIED, WANTS SUPPLY work during July or August, in or near the city of New York. Interesting preacher and one broadminded enough to conduct the services in the way that the congregation desires. Address, D-421, care of THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

MUSIC TEACHER DESIRES POSITION IN Church school, college, or convent as teacher of voice culture and supervisor of music. Conservatory graduate. Address, J-418, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER OF UNUSUAL ability desires position. Specialist in the training of boys and mixed choirs. Recitalist of international reputation. Energetic, ambitious, enthusiastic worker. Churchman. Communications invited. Address, CHOIRMASTER, 415 Dupont St., Philadelphia, Pa. Telephone: Manayunk 0236.

ORGANIST-CHOIRMASTER SEEKS POST for September. Boy choir exclusively, Catholic usage, best Church music traditions. Stipend moderate in teaching field. Experienced, male, single. Address, R-313, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST with highest references, desires change. O. K. S-103, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, F.A.G.O., DESIRES change. Boy or mixed choir. Opportunity needed to develop high class musical service. Wide experience. Rectals, etc. Address, D-208, care of LIVING CHURCH, Milwaukee, Wis.

YOUNG ORGANIST-CHOIRMASTER-COMPOSER, of national reputation, wishes to correspond with rector or vestry of church contemplating change. Available September 1st. Address, B-421, care of LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

PRIESTS' HOSTS — PEOPLE'S PLAIN AND stamped wafers — (round). ST. EDMUND'S GUILD, care of Mrs. H. J. REILLY, 99 Garfield Ave., Milwaukee, Wis. Telephone: Locust 5604.

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on request.

VESTMENTS

CHURCH EMBROIDERIES, ALTAR hangings, Vestments, Altar Linens, Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

GOTHIC LOW MASS SETS SENT ON APPROVAL, all colors, best materials, handmade, \$65 to \$120. Copes from \$75. Medieval design. Stoles from \$12. ST. CHRISTOPHER'S GUILD, 23 Christopher St., New York, N. Y.

CHURCH LINEN

WE IMPORT DIRECT FROM THE WEAVER and specialize in extra fine quality Pure Irish Linen for Altar and Vestment use. Lengths cut to order. 10% discount on orders over \$25.00. Sample and prices on request. MARY FAWCETT CO., Box 146, Plainfield, N. J.

MONEY EARNING PLANS

NEEDED EXTRA FUNDS? WRITE FOR successful money-earning plans, 80% to 100% profit. Particulars FREE. Satisfaction assured. Send name of organization, church, rector's name and address. ADA PRODUCTS, 228 Washington St., Buffalo, N. Y.

APPEAL

ORGANIST AND CHOIRMASTER, A MAN of proven ability whose reputation is of the best, but who has been the victim of unusual circumstances, is accordingly in search of a Church position offering permanent opportunities for good service. Clergymen, music committees, and readers can be of direct assistance if they will notify of any vacancy within their knowledge. Box J-429, care of LIVING CHURCH, Milwaukee, Wis.

LENDING LIBRARY

THE MARGARET PEABODY LENDING library for the distribution of Church Literature by mail. Return postage the only expense. For catalogue and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

MISCELLANEOUS

A HOME MAY BE SECURED FOR A YOUNG child or family of children. Experienced care, cultured surroundings in Christian home. Southern ideal yearly climate. References exchanged. Reply, M-307, care LIVING CHURCH, Milwaukee, Wis.

PAYING GUESTS. CLERGYMAN'S WIDOW and daughter, latter professional woman, wish 2 or 3 rooms with bath, and simple meals, in home or apartment. West Philadelphia or Main Line. \$180 per month if suited. Box S-440, LIVING CHURCH, Milwaukee, Wis.

THE REV. FRANK T. HALLETT, 2 BINGLEY Terrace, Thornton, R. I., wishes to correspond with any priest who has the Holy Eucharist with Hymns and Sermon every Sunday morning as the regular Sunday morning service for his whole congregation, parents and children, at an hour when his people may receive the Holy Communion.

FOR SALE

IN PASADENA, CALIF., YEAR AROUND, 18 rooms, 2 baths, gas, furnace. Landscaped lot 62 x 187, excellent location, realtor's valuation \$14,000. Will consider exchange for smaller, less value, Wisconsin, eastern, or southern. Address, OWNER, 225 State St., Pasadena, Calif.

HEALTH RESORT

ST. ANDREW'S REST, WOODCLIFF LAKE, Bergen Co., New Jersey. SISTERS OF ST. JOHN BAPTIST. For women recovering from acute illness or for rest. Private rooms, \$10-\$15. Age limit 60.

BOARDING

Los Angeles

CHURCHWOMAN WITH LOVELY HOUSE and garden in mountains of Southern California, will take one or two guests. Individual guest house and patio. Near church. Box 192, BEAUMONT, CALIF.

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

Mountain Lakes, N. J.

THE HOUSE OF THE NAZARENE. GUESTS accommodated. Daily chapel services. Restful home atmosphere. Splendid library. Ideally situated. Write for rates. Mountain Lakes, N. J.

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms, \$7.00 per week, including meals. Apply to the SISTER IN CHARGE.

Washington, D. C.

MRS. KERN HAS A VERY UNUSUAL AND attractive quiet home at 1912 "G" Street Northwest, near the White House. Most of her rooms have private, connecting baths, and are especially arranged for families, and planned for comfort, with exceptional beds, and a spaciousness that gives great satisfaction. Cafeterias are near, and free parking space is available. The rates are very reasonable, depending upon the number in party. Entering the Capital from any direction find 19th St., Northwest, follow it to "G" St. Mrs. Kern's home is then only a few doors away, and if you mention this paper you will be received with no previous arrangement or correspondence. Special parking signs provide for entrance.

THE WASHINGTON NATIONAL CENTER of the Girls' Friendly Society, 1533 New Hampshire Ave. The National Home of the G. F. S., open to all Churchwomen and their friends who may be transients in Washington. Send for our folder.

CHURCH LITERATURE
FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, OR- ganized under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church, according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of *THE LIVING CHURCH* they shall be paid from the income of the Foundation, if a majority of the trustees deem that a "suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent *THE LIVING CHURCH*, six the Church at large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

Form of bequest: "I give, bequeath and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin, with principal office at 1801-1811 Fond du Lac Avenue, Milwaukee, Wis., the sum of the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

RETREAT

WEST PARK, ULSTER CO., N. Y. A Retreat for laymen will be held at Holy Cross, God willing, beginning on Friday evening, July 4, 1930, and closing on Sunday morning, July 6th. No charge. Address, GUESTMASTER.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

FORT VALLEY School for Negroes is rated by the Georgia State education authorities, Bishop Mikell says, as the best industrial school in the state.

Church Services

District of Columbia

St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communions.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong. Sermon.
Daily Mass 7:00 A.M., also Thursday, 9:30.
Fridays, Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago

1133 N. La Salle Street
Rev. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M., and Benediction 7:30 P.M. Week Day Mass, 7:00 A.M.
Confessions: Saturday, 4:00-5:30, 7:30-9.

Massachusetts

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
(The Cowley Fathers)
Sundays: Low Mass and Holy Communion, 7:30 and 9:30 A.M.
High Mass and Sermon, 11 A.M.
Sermon and Benediction, 7:30 P.M.
Daily Low Mass, 7 and 8 A.M.
Extra Mass Thursday and greater Holy Days, 9:30 A.M.
Confessions: Saturdays, 3 to 5 and 7 to 9 P.M.
The Mission House, S.S.J.E., 33 Bowdoin St.
Telephone: Haymarket 6232.

New York

Cathedral of St. John the Divine,
New York City

Amsterdam Avenue and 111th Street
Sunday: The Holy Communion, 8:00 A.M.; Morning Service (Church School), 9:30 A.M.; The Holy Communion (with Morning Prayer) except last Sunday, 11:00 A.M.; Evening Prayer 4:00 P.M. Week days (in chapel): The Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evensong Prayer (choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
Rev. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, and 11 A.M.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
Sunday Masses: 8:00 and 10:00 A.M.
Confessions, Saturdays, 9-11 A.M., 7-8:30 P.M.

The Transfiguration, 1 East 29th Street

"The Little Church Around the Corner"
Rev. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:30 A.M. (Daily 7:30.)
11:00 A.M. Missa Cantata and Sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall then Court Street car to Carroll Street. The church is at the corner of Clinton and Carroll Street, one block to the right.)
Rev. GRANVILLE MERCER WILLIAMS, S.S.J.E., Rector
Sundays: 8:00 A.M. Low Mass.
" 9:30 A.M. Children's Mass and Catechism.
" 10:40 A.M. Morning Prayer.
" 11:00 A.M. High Mass and Sermon.
Masses daily at 7:30 and 9:30 A.M.

Pennsylvania

St. Clement's Church, Philadelphia

20th and Cherry Streets
Rev. FRANKLIN JOINER, Rector
Sunday: Low Mass at 7 and 8.
High Mass, for Children, at 9:15.
Solemn Mass and Sermon, at 11:00.
Solemn Vespers and Sermon at 8.
Daily: Mass at 7, 8, and 9:30.
Friday: Sermon and Benediction at 8.
Confessions: Friday, 3-5; 7-8. Saturday, 11-12; 3-5; 7-9.
Priest's Telephone: Rittenhouse 1876.

CHURCH SERVICES—Continued

Pennsylvania

Saint Mark's Church, Philadelphia

Locust Street, between 16th and 17th Streets
Rev. FRANK L. VERNON, D.D., Rector
SUNDAYS:
Masses for Communion, 8:00 and 9:00.
Solemn High Mass, 11:00.
Solemn Evensong, 4:00.
DAILY:
Masses, 7:00 and 7:45 (9:30 Holy Days and Thursdays).
Matins, 9:00.
Intercessions, 12:30.
Evensong, 5:00.
CONFESSIONS:
Saturdays, 4:00 to 5:00; 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennypacker 5195.

RADIO BROADCASTS

K FOX, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9). St. Luke's Church. Morning service every Sunday (including monthly celebration) at 11:00 A.M., Pacific Standard Time.

K HQ, SPOKANE, WASHINGTON, 590 KILO- cycles (225.4). Cathedral of St. John the Evangelist. Evening service every Sunday from 8 to 9 P.M. P. S. Time.

K SCJ, SIOUX CITY, IOWA, 1330 KILO- cycles (225.4). St. Thomas' Church, every Sunday, organ and sermon at 2:30 P.M., and first and third Sunday at 11:00 A.M., C. S. Time.

WBBZ, PONCA CITY, OKLAHOMA, 1200 kilocycles (240.9). Grace Church, every third Sunday at 11:30 A.M., C. S. Time.

WHAS, LOUISVILLE, KY., COURIER Journal, 820 kilocycles (365.6). Choral Evensong from Christ Church Cathedral every Sunday, 4:30 P.M., C. S. Time.

WIBW, TOPEKA, KANSAS, 1300 KILO- cycles (230.6). Grace Cathedral. Services every second Sunday at 11:00 A.M. Organ recital every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

WIP, PHILADELPHIA, PA., 610 KILO- cycles (492). Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILO- cycles (204). Church of the Good Shepherd. Morning service every Sunday at 9:30, E. S. Time.

WLBW, OIL CITY, PA., 1260 KILOCYCLES (238 meters). Christ Church. Every Wednesday, 12 noon to 12:30 P.M., E. S. Time. Rev. William R. Wood, rector.

WPG, ATLANTIC CITY, N. J., 1100 KILO- cycles (272.6). St. James' Church, every Sunday at 4:30 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

WRYA, RICHMOND, VA., 1110 KILO- cycles (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

WRRQ, GREENVILLE, MISS., 1210 KILO- cycles (247.8). Twilight Bible class lectures by Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

WRC, WASHINGTON, D. C., 50 KILO- cycles (315.6). Washington Cathedral, the Bethlehem Chapel every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILO- cycles (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

WTAR, NORFOLK, VA., 780 KILOCYCLES (384.4). Christ Church every Sunday and Festivals 11:00 A.M., E. S. Time.

WGO, SAN FRANCISCO-OAKLAND, CALIF., 790 kilocycles (380 meters). Grace Cathedral. Morning service, first and third Sunday, 11:00 A.M., P. S. Time.

NEW YORK—The "Little Church Around the Corner," in spite of the transitoriness of life in mid-town New York, has in its confirmation class this spring a little colored girl whose mother was confirmed there years ago, and whose grandfather and grandmother were confirmed there.

BOOKS RECEIVED

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

Harper & Bros. 49 East 33rd St., New York City.
The Dangers of Obedience. By Harold J. Laski. \$3.00.

Harvard University Press. Cambridge, Mass.
The Donne Tradition. A Study in English Poetry from Donne to the Death of Cowley. By George Williamson. \$3.00.

The Revival of Natural Law Concepts. By Charles Grove Haines. \$4.50.

Oxford University Press. 114 Fifth Ave., New York City.

The Way of the Greeks. By F. R. Earp.

Peter Reilly Co. 133 N. 13th St., Philadelphia, Pa.
Thou Shalt Not Kill. A Doctor's Brief for the Unborn Child. By G. Clement, M.D., chief surgeon at the Cantonal Hospital, Fribourg; member of the Gynecological Society, French Switzerland. Authorized Translation from Fourth French Edition. \$1.50.

The System Bible Co. 4750 Sheridan Road, Chicago, Ill.

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PAPER COVERED BOOK

Rev. Salomao Ferraz. Caixa 2415, S. Paulo, Brazil.
A Santa Igreja Catolica.

NURSES GRADUATE AT
TOPEKA, KANS.

TOPEKA, KANS. — The Vail School of Nursing (connected with Christ's Hospital) baccalaureate service was held in Grace Cathedral, Topeka, on June 1st, at 11 o'clock. The Rev. Samuel E. West, rector of St. James' Church, Wichita, preached the sermon.

On Monday, June 2d, the commencement exercises were held on the hospital grounds. The invocation was given by the Very Rev. John W. Day, dean of Grace Cathedral and member of the board of trustees. A short address on the founders of the hospital was made by the president of the board of directors, the Rt. Rev. James Wise, D.D., Bishop of Kansas. This was followed by the commencement address by the Rev. Samuel E. West. Although the speaker announced no subject, he presented a most interesting discussion of the The Destruction of Barriers, first presenting the necessity of breaking down the differences between the secular and the sacred in religious things, and carrying his point to apply in the field of healing and nursing, showing that all healing agencies such as Christ's Hospital and its nurses were sacramental in their helpful ministry to mankind. It was a most appropriate address for the occasion.

The graduating class gave the Florence Nightingale Pledge after which Charles L. Mitchell, member of the board of trustees, presented the diplomas to the graduating class, while Miss Martha Keaton, superintendent of nurses, presented the graduate nurses pins.

English Church Mourns Death
Of Archbishop Lord DavidsonBishop of Rochester to Resign—
Festival of English Church Art

The Living Church News Bureau
London, May 30, 1930

DR. LANG, IN HIS ADDRESS AT Southwark Cathedral on Sunday week, referring to Archbishop Lord Davidson's illness, had prepared us for the "passing" of the aged prelate in the early hours of Rogation Sunday. The Archbishop had been lying ill for some time at his Chelsea residence, and on Saturday morning it was made known that he was rapidly sinking.

A great ecclesiastical statesman has gone to his rest, one who was ever conscious of the world-wide influence that can be exercised from Lambeth.

Archbishop Davidson's knowledge of the Anglican churches overseas was unique; his visits to Canada and the United States were very much more than occasions of ceremonial courtesy; while the heads of the Orthodox Churches of the East had come to look upon his name with veneration, as one of their surest and most powerful friends. Every department of the life of the Anglican Church felt his touch, and his influence was made more far-reaching by his capacity for choosing the right lieutenants and trusting them when chosen.

He had a supreme capacity for administration, which he devoted with complete self-abnegation to the Church over which he was called upon to preside. More and more, as time went on, he acquired to an exceptional degree the respect and, indeed, affection, of all parties in the Church, while, since he never forgot the layman's point of view, he continued to impress his personality upon the leading men in every department of national life.

The first part of the Burial Office was held yesterday (Thursday) afternoon in Westminster Abbey, the body of the late Archbishop being subsequently taken to Canterbury Cathedral, where it has lain in state before the altar in the Chapel of Our Lady undercroft, guarded by watchers throughout the night.

At 8 o'clock this morning the Archbishop of Canterbury celebrated Holy Communion in the Chapel of Our Lady undercroft, assisted by the dean and chapter. The interment in the cloister garth took place this afternoon.

There was a memorial service in St. Paul's Cathedral at 12:15 today (Friday). A memorial service was also held this afternoon in Christ Church Cathedral, Oxford.

BISHOP OF ROCHESTER RESIGNS

The Bishop of Rochester has represented to the Archbishop of Canterbury his desire to vacate the see, on the grounds of ill-health.

The news of Dr. Harmer's resignation of the see of Rochester, which he has held for twenty-five years, will be received with great regret in the diocese as well as by his many friends. His serious illness last year, from which he made a slow recovery, will, however, have prepared them. The official announcement does not mention any date when the resignation will take effect.

ILLNESS OF ARCHBISHOP OF CANTERBURY

An announcement was issued from Lambeth Palace on Thursday to the effect that, although the general health of the Archbishop of Canterbury is good, there are some symptoms of the recrudescence of a duodenal ulcer which was the underlying cause of his illness last year. His medical advisers, therefore, insist on the necessity of a complete rest from public and official work during the month of June, in order that he may be fitted to undertake with confidence the duties and responsibilities of the forthcoming Lambeth Conference.

FESTIVAL OF ENGLISH CHURCH ART

A festival of English Church Art is to be held at the Caxton Hall, Westminster, from June 16th to July 2d. The object of the festival is to give "a living demonstration of all that is best in the art of today, in contradiction to the spirit of commercialism," and it will include contemporary music, painting, sculpture, architecture, and the allied arts.

The council chamber and the whole of the first floor of the Caxton Hall will be used for an exhibition, and among the speakers at the lectures and conferences will be the Bishop of Winchester, the Bishop of Chichester, the Dean of Westminster, the Bishop of Guildford, the Rev. Francis Underhill, the Rev. Dr. Jocelyn Perkins, and the principal of Ridley Hall, Cambridge. Choral celebrations of the Holy Communion and Evensong will be rendered daily in Christ Church, Victoria street, at which the leading London choirs will sing.

Religious dramas and concerts will be given each evening at the Caxton Hall, where there will be performances by the Girls' Friendly Society, the Guildhouse Players, the Toc H Drama League, and the Gair Wilkinson Marionettes. The Church Players' Guild, assisted by a number of the London clergy, will present Tennyson's *Becket*.

The festival will end with a service of praise and thanksgiving in Westminster Abbey, at which Dr. Ernest Bullock will conduct a choir of 200 voices, and the Dean of Westminster will preach.

NEW SUFFRAGAN BISHOP OF CREDITON

The Ven. W. F. Surtees, Archdeacon and Canon of Exeter, has been appointed Suffragan Bishop of Crediton, in succession to Dr. Trefusis.

Dr. Trefusis, who is 87 years of age, is resigning the bishopric of Crediton, after holding it for thirty-three years.

MEMORIAL TO PROF. J. C. BRIDGE

The memorial to the late Prof. J. C. Bridge (brother of the late Sir Frederick Bridge, organist of Westminster Abbey), organist and master of the choristers of Chester Cathedral, will take the form of a capital fund, the interest of which will provide ex-choristers of the cathedral with assistance in higher educational studies after their course at the Choir School or the King's School.

GEORGE PARSONS.

TWENTY YEARS ago there were 432 C.M.S. missionaries in India, and now there are 242. Yet the number of Christian adherents for whom the society is responsible has grown from 177,816 to 354,000.

Kivork, Catholicos of Armenians and High Patriarch of Church of Ararat, Dies

The Orthodox Church at Lambeth—Reforms in the Church of Hellas

L. C. European Correspondence)
Wells, Somerset, England, May 22, 1930]

ON MAY 13TH THERE PASSED AWAY AT Etschmiadzin the prelate known officially by Armenians as "His Majesty, Kivork (i.e. George), the fifth, servant of Jesus Christ, and by the almighty will of God over-Bishop and Catholicos of all Armenians, high Patriarch of the national apostolic see of the universal Mother Church of Ararat, Holy Etschmiadzin."

Soviet Armenia is a tiny state existing under the wing of the Soviet of Russia, but still providing some sort of national shrine for the martyr nation whose chief and "Ethnarch" has now passed to his reward. Elsewhere under Soviet rule, as is well known, all religions are persecuted. It must be admitted, however, that in this case the national Church is allowed at least its rightful liberty, probably because the Armenians would not have it otherwise! Their Church has always been the mainspring of their life, and even those among them who reject all religion honor the greatest of their national institutions. Thus when in pre-war days the "Tashnakists" (who were forerunners of the Bolsheviks in many respects) were spreading their propaganda in Armenia, they found that they simply could not get a hearing from their people unless they respected the Church that meant so much to them. So in Soviet Armenia the religion is at least free.

Now the "Catholicos" of the Church—a title that in that particular Church is superior to Patriarch—who has been the guide of the Church in one of the most troubled periods of even Armenian history, has gone to his rest. The synod of the Church will now meet—it probably has met already, at that "place of the Descent of the Only-Begotten" (Etschmiadzin) that has been the central shrine of Church and nation for sixteen centuries—to make choice of the 147th successor of St. Gregory the Illuminator, the prince of their old royal house who brought the gospel to them before the days of Constantine. The Church is nearest to the Anglican, in many ways, of all Oriental bodies. It has been accused of heresy, of course, for being so national, but in fact it has been at some pains to insert into its own version of the Nicene creed clauses expressly contradictory of the error that it is accused of teaching! We may hope that when we welcome at Lambeth the representative of this most honorable body (for the Church has been invited to send representatives to the coming conference) he may be able to announce the enthronement of another in the long line of Catholicos.

THE ORTHODOX CHURCH AT LAMBETH

Of course, it is not only the Armenian Church that has been invited to send its representatives to Lambeth. The Archbishop of Canterbury has sent his letters to all, though dealing with the Orthodox Church through the mediation of the Ecumenical Patriarch of Constantinople. All will by now have received their invitations, and in the case of the Patriarch of Alexandria, Meletius, his Grace has declared his intention of being his own rep-

resentative and coming personally to see his many old friends in London.

Meantime American Churchmen will be interested in hearing of the arrival of an Orthodox Archbishop to perform episcopal offices for the numerous Orthodox in the United States. His Grace, Damascenus, Metropolitan of Corinth, has been selected for the post and given the powers of an "Exarch"—a rank between those of Metropolitan and Patriarch—for the purpose. We may add that Leontius, priest of the Greek Orthodox Church in New York, has been elected Bishop of Paphos in Cyprus, and will soon be leaving for his new post. His predecessor there, Bishop Stephanos, was a tried friend of the Anglican colony of the place, and was, we believe, the first Orthodox Bishop to institute and patronize a branch of the Mothers' Union in his diocese.

REFORMS IN THE CHURCH OF HELLAS

The Church of Hellas is continuing the series of financial and administrative reforms that we have referred to previously in these columns. The Greek ecclesiastical commission, as we should call it, or more properly, the Organization for the Management of Ecclesiastical and Monastic Property, has now been set up by law and will soon be setting about its duties. This body, as with us in England, receives the control of all the endowments of the Church throughout the land, save only the "glebes" and other endowments attached to parish churches. It is to make use of them, of course, for general Church purposes, though it would seem that the Hellenic government, taught by precedent, has given the new body a more free hand than the English one has and does not limit its activities to making its grants to parish clergy only.

The board consists of seven members, of whom the chairman is the Archbishop of Athens (we wonder whether that most over-worked man will be allowed to nominate a deputy), and two of the members are clergy, nominated by the Holy Synod, and representing respectively "old" and "new" Greece. Church questions have rather different aspects in those two districts, for historical reasons. The remaining four are laymen, including a representative of the Ministry of Cult and Education and another from the National Bank that finances the whole proceeding.

PREPARE FOR PRO-SYNOD

Preparations for the pre-synod of the Orthodox Church, the body which is to draw up the agenda for the Ecumenical synod that is to meet when it is possible to summon one, have now begun in Mount Athos.

A small committee, consisting of four bishops (of whom one is the Exarch Germanus, representative of the Ecumenical Patriarch in London and in Northern Europe), is meeting in one of the monasteries of the Holy Mount to discuss the needful preliminaries. It was hoped at one time that the pro-synod would be able to meet "shortly after Easter." It is, of course, obvious now that this has proved impossible, and indeed the meeting may be delayed at least till the coming autumn, and perhaps till after the gathering of the "adjourned" Roman council that is to gather next year.

CHURCH AND STATE IN MALTA

The Maltese question, to which we have referred in previous articles, has been

carried a stage further by the publication in England of the "draft concordat" agreed upon between the Premier of Malta and the Apostolic delegate sent to discuss the matter with him, and subsequently "turned down" in Rome. These high contracting parties then agreed that the object of them both was to secure the independence of the Church in Malta in all spiritual matters consistently with the position of Malta as a dependency of the British crown and a self-governing unit of the British Empire. An agreement was made in the year 1889, but not formally put in any "concordat," whereby the Bishops of Malta and Gozo were to be appointed by the Pope, with the concurrence of the Maltese government authorities. The bishops were to be Maltese, or at least British subjects, and acceptable men locally. Further, the ecclesiastics of the island were to be "friendly" to the government and were to be educated in English.

The government wanted that basis of agreement maintained, but added various notes which presumably reflect the causes of complaint that are felt to exist at present. Thus, they desired that no foreigners should be appointed to the local headship of Religious orders, and indeed no large percentage of Religious of foreign birth to be permitted to reside in the Maltese houses of those orders. Important religious offices in the island were to be reserved for men of Maltese citizenship or birth, or at least for British subjects. The Maltese, English, and Italian languages were to rank equally for Church business purposes in the local "curia" of the Archbishop. Other points were urged, the insertion of which in any formal document would have been a startling confession for any Church authority to make, though indeed the admissions already made about the use of the Sacrament of Penance in Malta for political ends are startling enough. Thus, it was demanded that the misuse of the priestly office for political ends should be stopped, that the clergy should cease to interfere with liberty of speech in Parliament, and that the local curia should only appoint admittedly upright officials! The Premier of Malta has a reputation for occasionally putting a disputed matter as nastily as possible, but in this case he really seems to have excelled himself. To ask your opponent to admit in a formal document that he has been in the habit of employing rascals in quasi-sacred offices is not the way to bring about a reconciliation!

Other demands, such as the request that in future such organizations as the Boy Scouts and Girl Guides should not be tabooed, but be treated with as much favor as is shown, locally, to such an Italian organization as the Fascisti, seem more reasonable. One can understand, too, the request of the Premier that the magnificent college that he has recently given to the Church in the Island—in which Maltese were to be given a good English education by English Roman Catholic Fathers—should not be given the cold shoulder by local pro-Italian ecclesiastics.

It is the old question, a dominant cause of schism at the reformation, of the relations of the Pope and Italy. How can he reconcile the position of a ruler in Italy with that of the super-national head of the Church on earth? Unless he can be put in some earthly paradise, or up in Gulliver's flying island of Laputa, one does not see how it can be done.

Even if the Pope is a saint, he has only one man's head and one man's time, and his entourage is bound to be predominantly Italian.

W. A. WIGRAM.

Three Senior Canadian Archbishops Not to Attend Lambeth Conference

Divorce Problem Discussed at Diocesan Synods—King's College Encaenia

The Living Church News Bureau
Toronto, June 5, 1930

MOST OF THE CANADIAN BISHOPS HAVE now left or are about to leave for England to attend the Lambeth Conference. Unfortunately the three senior Archbishops, the Primate, the Archbishop of Nova Scotia, and the Archbishop of Huron, are all, on the advice of their physicians, unable to undertake the journey.

A number of diocesan synods have met this spring, many of them earlier than usual because of the Lambeth Conference.

SYNOD OF MONTREAL

The Bishop of Montreal in his charge reported the building of five new churches and one parish hall, made possible by the generosity of those who subscribed to the Church Extension Loan Fund. It has been possible to raise the salary of the missionary clergy to a few priests in their third year to \$1,500 and a house. In spite of the stock market crash the diocese raised an increase for budget purposes.

"The most noteworthy event in our missionary work during the past year," said the Bishop, "was the formation of the Fellowship of the West. This was the work of the group of younger clergy in this diocese, who planned and carried out the scheme.

SYNOD OF TORONTO

"Any action that in any way facilitates divorce as a disintegrating and destructive menace to society and the home is to be deeply deplored," declared the Rt. Rev. James F. Sweeny, D.D., Bishop of Toronto, in his charge.

"We deplore the amount of publicity given to the subject of late, since it tends to familiarize the public with a matter not so very long ago the bare mention and example of which caused a moral shock in the community. We deplore it also far more on account of the fact that it creates the suggestion of itself in cases where otherwise such action would not be thought of or entertained."

At the synod missionary meeting the work of the Fellowship of the Arctic was presented by Bishop Geddes and Archdeacon Fleming.

On the recommendation of the diocesan council for social service a resolution was adopted asking the Dominion Government to institute unemployment insurance.

The synod sermon at St. Alban's Cathedral was preached by Dean Broughall of Hamilton.

Preceding the introduction of the clause favoring unemployment insurance, approval was given by the synod to requests made by the diocesan council of social service to the federal, provincial, and civic governments to proceed with all public works possible to relieve unemployment.

SYNOD OF ONTARIO

Warning delegates to the synod of Ontario meeting at Kingston that the "ominous increase of divorce in Ontario was one of the symptoms of the egotism springing from the spread of secularism throughout the nations of the world," the Rt. Rev. C. A. Seager, D.D., Bishop of

the diocese, in his charge declared the growth of divorce would sap the foundation of any civilization.

Commenting on the recent parliamentary decision providing for the hearing of divorce cases in Ontario by the civil courts, Bishop Seager said: "Certainly some radical change in the administration of divorce laws was necessary in Canada. Probably in theory, and we sincerely hope in practice, provincial divorce courts are the best way out."

Reminding the clergy that the Church through its general synod forbids them to marry divorced persons unless one of the parties concerned in the divorce is dead, Bishop Seager charged them to "teach boldly and faithfully the great ideals of Christian marriage."

SYNOD OF HURON

Archbishop Williams in his charge to the synod of Huron, meeting at London, Ont., said:

"Whether divorce is granted by Parliament or by a regular Court of Law would probably make no difference in the number of divorces. As Christian people what we need to inquire into above all things is, What are the causes which lead to divorce? If we knew these there would be a fair prospect of lessening the evil.

"As Christians we are more concerned with the question of marriage, the home, and home-making than we are with divorce. Perhaps divorce would soon cease to trouble us if we faced the former more seriously, courageously, and intelligently. "The most solemn, the most important, and most universal of all institutions are marriage and the home. And yet there is practically no training or preparation of our young people for these, beyond what they pick up from observation in their own, or in some other homes, or what their own impulses, or common-sense suggests. There is, as it were, a conspiracy of silence on these subjects on the part of all who have to do with the training of our youth—our schools, our churches, and in our homes."

Reiterating statements which he made at the 1928 synod meetings concerning the high maternal mortality rate in this country, Archbishop Williams repeated his plea for serious instruction from properly qualified teachers to older and high school girls on the subject of motherhood. Pointing out that education at present is absolutely sexless, he urged a change in public and collegiate schools, and in the Church schools in the training of the senior girls giving them some instruction upon marriage, motherhood, and home making. He also asked for a tactful instruction of the senior boys, not only against harmful personal habits, but instruction with a view to leading them to realize the sacredness of the body and of all sex relationships and instill into them a high ideal of marriage as the consecration of sex relationships and as a basis of the forming of the home.

In speaking further on the question of marriage the Archbishop asked that all marriages be performed in the church. "A union entered into in God's house," he said, "with the sense of His presence and fortified by the prayers of the people is a far more promising beginning of the new state of life than one entered into amidst the frivolous surroundings that one remembers in some private weddings."

In his discourse on social service Arch-

bishop Williams in his charge spoke of rescue work and unemployment. Quoting figures to prove his statements he averred that unmarried mothers are increasing in number in the province and the question of what to do to recover them to self-respect is a growing problem which the Church cannot ignore. He stated the growing evil, like divorce, goes back to the home and the Sunday school. In this regard he suggested that the social service committee in the diocese inquire into this aspect of the work.

KING'S COLLEGE ENCAENIA

King's College, Halifax, Nova Scotia, completed its 128th year of service with a meeting of convocation held in St. Paul's Hall. Next year the meetings will be in its own new and beautiful building. The president, Dr. Moore, was given an ovation when he rose to make his address. Canon E. A. Harris delivered the alumni oration.

CANADIAN CHURCH ARMY CRUSADERS

Seven members of the Canadian Church Army started out after a service at St. Alban's Cathedral, Toronto, on Ascension Day afternoon on a march which will bring them to sixty different communities in the diocese, and will continue until the last week in July.

The service was conducted by the Bishop of Toronto, who in a brief address mentioned that each Sunday saw the same story of sparsely filled churches and multitudes of professing Christians without.

Bishop Sweeny then proceeded to discuss the crusaders' chosen calling from the point of view of God, of man, and of their own souls.

MISCELLANEOUS NEWS ITEMS

Canon Cody unveiled a beautiful memorial window to the late Rev. Dr. E. A. McIntyre, at St. Aidan's, Toronto.

One of the important summer activities of the Seamen's Institute, Vancouver, is a series of outings arranged for the benefit of sailors who may be in port. The Rev. T. H. Elkington, the chaplain, took 300 seamen to various points of interest last summer and expects that the demand will be equally heavy this year.

Prior to his departure for Harvard University, where he has been appointed a member of the faculty, Wilfred Westgate, retiring dean of residence of Huron College, London, Ont., was honored by members of the faculty and the student body. A presentation was made on behalf of the students and faculty by Principal C. C. Waller, who spoke briefly of the contribution which has been made to the organization of student government since Mr. Westgate's appointment as dean of residence two years ago.

St. Paul's Church, Vancouver, was crowded for the annual baccalaureate service of the University of British Columbia. The sermon was preached by the Rev. Canon Harold G. King, rector of the church.

FIRE INTERRUPTS ORDINATION IN NEVADA

PIOCHE, NEV.—The first ordination in Nevada in eleven years was interrupted on May 25th when Christ Church, Pioche, where the service was held, caught fire. Bishop Jenkins, however, was able to finish the canon of the Mass before the firemen caused a necessary interruption of the ritual.

The Rev. Robert B. Echols, who was ordained to the diaconate, is to be vicar of the missions at Pioche and Caliente, Nev.

Episcopal City Mission Society of New York Appeals for Fresh Air Funds

Family of the "Little Church Around the Corner"—Other New York Items

The Living Church News Bureau
New York, June 7, 1930

WITH AUGUST TEMPERATURES prevailing in the first week of June the appeal of any agency in behalf of fresh air funds seems at this time to have special force. Such come when nearly everyone is still in town and can, therefore, realize what the people of the poorer and most congested districts must endure until autumn unless these funds are raised.

Foremost among the appeals of interest to us is the one now being made by the Episcopal City Mission Society. Sponsored by Bishop Manning and the Rev. Dr. Sunderland, president and superintendent, respectively, of this society, the appeal urges our generous and more fortunate people to give \$36,000 this year that 1,700 vacations may be given to children and mothers deemed deserving and needy. These vacations mean a two-weeks' respite from the great heat always characteristic of the small, ill-ventilated rooms of the tenements along the narrow thoroughfares of the poorer districts.

It needs to be stated in behalf of all such appeals that this summer contributions mean more than in many years. The unemployment situation is most keenly felt among the families fresh air vacations are meant to help. Not only has lack of employment caused an increase in the number of under-nourished children and mothers but it has also made more dependent upon the kindness of others those who otherwise would be able to pay something toward the expenses of such a necessity as a vacation.

CHURCH OF THE TRANSFIGURATION

The Rev. Dr. Ray, rector of the Church of the Transfiguration, reports that within the first month, following the announcement of his plan, over 1,000 people have enrolled in what is termed "The Family of the 'Little Church Around the Corner.'" The cost of affiliation is \$1,000, and the goal of the plan is to raise an endowment fund to safeguard the site of this historic church for all time. It will be an endowment symbolizing the affection of thousands of people scattered throughout the world.

Memorial gates of bronze, the gift of Miss S. Adelina Moller, have been erected at the entrance of the mortuary chapel of St. Joseph of Arimathea.

The Rev. Dr. Ray will spend his vacation at his summer home at Litchfield, Conn.

ITEMS

During the summer plans will be carried out in transforming the south transept of St. Ignatius' Church into a baptistry.

Parishioners and friends of St. Thomas' Church, Mamaroneck, have provided furnishings for the chapel in the parish house, including pews, chalice and paten, candlesticks, vases, and altar rail. This will be consecrated as the Chapel of the Holy Spirit on Tuesday in Whitsun-week by Bishop Lloyd.

Six processional torches, the gift of Mrs.

H. F. Hadden, will be used at the cathedral for the first time tomorrow in the Whitsunday processions.

The Rt. Rev. Dr. John B. Simpson, Bishop of Kobe, Japan, will be the preacher at the late Mass tomorrow at the Church of St. Mary the Virgin.

The Rev. Dr. Gilbert, Suffragan Bishop-elect, is preaching at the cathedral tomorrow for the first time since his election to the episcopate.

Through the Rev. John Forbes Mitchell of New York, who is a canon of Aberdeen Cathedral, the announcement has come of the engagement of the Hon. Mrs. Irene Erskine, daughter of the late Bishop of Glasgow, to the Rt. Rev. Dr. Frederick L.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, June 6, 1930

THE CATHEDRAL SCHOOLS OF ST. PAUL'S and St. Mary's, Garden City, had their commencements this week. On Sunday the baccalaureate sermons were preached at the cathedral—in the morning by Dean Sargent to the boys of St. Paul's, and in the afternoon by Bishop Sterrett of Bethlehem to the girls of St. Mary's. Monday was class day at St. Mary's, and Tuesday was their commencement day. Wednesday was commencement day at St. Paul's. Bishop Stires presented the diplomas in each case, and made an address to the graduates.

An honor quite exceptional in the history of the school was won by Charles E. Clark at St. Paul's. He is not only head boy of the school for the coming year, but

AT CONSECRATION OF BISHOP GOODEN

Reading from left to right: Sitting, Bishops Moreland, Stevens, Gooden, and Sanford. Standing, Bishops Mitchell, Moulton, the Rev. C. Rankin Barnes (Bishop's Chaplain), Bishop Parsons, the Rev. Irving Spencer (Priest's Crucifer), Bishop Jenkins. [See THE LIVING CHURCH of June 7th.]



Deane, Bishop of Aberdeen. The latter is very well known to Americans by reason of his recent visits here in behalf of his cathedral.

The marriage of Miss Marie Therese deBermingham, daughter of Mrs. Ferdinand Henri deBermingham, to the Rev. Charles Thorley Bridgeman, canon of St. George's Cathedral, Jerusalem, was solemnized on Monday morning, June 2d, in St. James' Chapel, Lake Delaware, N. Y.

At a double wedding in Calvary Church last Thursday afternoon the Misses Eugenia and Alys Boross became brides. The latter was married to the Rev. J. Herbert Smith of the staff of Calvary. The officiating clergy were the Presiding Bishop, the Most Rev. Dr. J. de W. Perry, the Rev. Dr. H. P. Silver, the Rev. R. R. Lytle, Jr., of Wilmington, and the Rev. Samuel M. Shoemaker, Jr., rector.

HARRISON ROCKWELL.

BISHOP LEONARD STRICKEN

CLEVELAND, OHIO—The Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio and Senior Bishop, was stricken with a heart attack as he was preparing to confirm a class at St. Paul's Church, Mount Vernon. On Tuesday morning, June 10th, he was reported somewhat improved, though in a serious condition.

also holds the post of senior monitor for the year. The two honors have never before been held by the same scholar. He is the son of the Rev. Charles Grant Clark, rector of the Church of the Ascension, Brooklyn.

DINNER OF HOSPITAL OFFICERS

The board of managers and the professional staff of St. John's Hospital, Brooklyn, had their annual dinner at the Montauk Club on Monday, June 2d. Bishop Stires, as president of the corporation, presided at the dinner. Bishop Larned, who has lately been made a vice-president, gave an address. Other speakers were Dr. Arnold W. Catlin, senior member of the staff, Dr. H. Beekman, delatour chief of staff, and the Hon. Stephen Callaghan, chairman of the executive committee of the board. About seventy were present.

HONOR TO PARISH OFFICER

Francis H. Callaghan, long a member of the executive committee of St. Simon's Mission, Brooklyn (just admitted to the union with the convention as St. Simon's parish), recently celebrated his seventyeighth birthday, and was the recipient of a letter from his fellow-officers, handsomely engrossed on a parchment scroll. The letter was signed by the Rev. Louis A. Parker, rector, and by the church wardens and vestrymen.

CHAS. HENRY WEBB.

Dignified Services Mark Church School Exercises in Massachusetts

Model of Chancel Exhibited at Boston University—Plans for Tercentenary

The Living Church News Bureau
Boston, June 7, 1930

IN THESE JUNE DAYS WHEN THERE IS much talk of graduation and commencement in the air, one cannot help but be impressed by the dignity and importance attached to promotions and graduations in the Church school. The time is not so far back when one simply felt too old to go to Sunday school any more and, therefore, just unceremoniously stopped. But that day is past and it is apparent that a really better one has arrived as the parish leaflets and the local press record commencement exercises and lists of names in connection with the honor roll for attendance and certificates of promotion. Where so many schools excel, it seems invidious to choose any one to illustrate the point, but the Church school of Trinity affords an excellent example.

The annual commencement took place at the 11 o'clock Sunday service on May 25th; the entire school was in procession before being seated in the apse; the Rev. Dr. William E. Gardner preached on God's Promises to Us and to Our Children; and, at the conclusion of the service, the actual work accomplished by the pupils during the year was on exhibition in the parish library with teachers in attendance for the purpose of explaining the purposes and methods of the school.

But, it will be objected, Trinity is a great and mighty parish and not every Church school can have the advantage of a staff and an equipment approaching it. As an illustration of what enthusiasm on the part of a rector and sympathetic co-operation on the part of an understanding body of parishioners can accomplish, mention may be made of St. James', West Somerville—"The Singing Church," as the Rev. Dr. Francis L. Beal calls it. In St. James' there is just as great dignity and order in connection with the Church school as in the largest parish that may be, and with it is a certain something that takes several words like "unanimity of fervor and enthusiasm" to express it. The S. J. C. S. has its colors, its cross, its banner, its school pin, its prayer, its vow, its alumni association from which new teachers come each year. Its vow is a singularly perfect little thing said by the whole school as each pupil places a hand on the heart and faces the cross:

"I pledge allegiance to the Cross and to the Saviour for whose Kingdom it stands; one Catholic Church uniting all mankind in love and service."

MODEL CHANCEL EXHIBITED

A miniature church chancel, entirely built by hand to one-twelfth scale, was on exhibition last Monday in the library of the School of Religious Education, Boston University. It will be used by the director of the Fine Arts Department of the school, H. Augustine Smith, as an example of ideal architecture in connection with public talks. The model, made of teakwood at a cost of \$2,500 and three months' labor, shows the chancel end of the church, and the details of the small colored windows are skillfully displayed by the means of appropriately disposed electric lights.

The first official appearance of the model will be in Boston next autumn in connection with a musical event arranged for the Tercentenary. After that, the model will travel the breadth of the country.

PLANS FOR TERCENTENARY

The Massachusetts Tercentenary will draw many thousands of persons to Boston this summer. In order that members of the Church may feel a welcome and have a place to which to turn for friendly advice, the City Mission has arranged for a hostess to be on duty at 1 Joy street. This kindly thought is in line with what the Mission's symbol represents, a light-house. Churchmen and Churchwomen may be sure of a central bureau where, during weekdays until 5 p.m., with the exception of Saturday when the house is open in the morning only, there will be a chance to rest and to obtain accurate information on hours of service in various churches and on many a little point arising to confront and confuse the stranger. The house will not be open on Sundays.

The first formal event of the Massachusetts Bay Tercentenary activities took place in Boston last Sunday afternoon when "a patriotic service in grateful recognition of religious liberty" was held. This meeting was arranged in cooperation with the State Tercentenary Commission by a special committee on spiritual and religious affairs of the Massachusetts Bay Tercentenary. It was interdenominational in character and participated in by representatives of all the various churches and denominations of Greater Boston. The Rev. Dr. Benjamin M. Washburn of Emmanuel Church was one of those taking an active part in the service.

Fine religious music finely rendered is always assured of a warm reception in Boston. The Ensemble Choir, consisting of over two hundred highly trained singers, drawn from twenty-two church choirs, gave a concert in Jordan Hall last Wednesday. This was one of the events in the program of the Massachusetts Tercentenary Commission and it was sponsored and financed by the Massachusetts Federation of Churches. This rare choir will be heard in St. Paul's Cathedral tomorrow evening.

NEW RECTOR PREACHES

The Rev. C. Leslie Glenn preached his first sermon as rector of Christ Church, Cambridge, last Sunday morning. His sermon referred to the history of Christ Church and St. John's Memorial Chapel which, together, now form the larger parish of Christ Church, and it referred with particularity to the men whose lives and deeds are the precious heritage of the united parishes. ETHEL M. ROBERTS.

MISSION TO BE HELD IN A TENT AT ATLANTA, GA.

ATLANTA, GA.—A mission is being preached for the Church of the Incarnation, Atlanta, by the rector, the Rev. G. W. Gasque, and the unusual step taken was that of erecting a tent and holding the services therein, since it is realized that unless people can be reached by the mission who will not be reached through services in the church, the effect must be very small. The mission began on Sunday, June 8th, and will continue every night until June 22d.

FROM THE TREASURER

NEW YORK—The financial situation as of the first of June is fairly favorable, even though our collections from the dioceses on their quotas are \$10,698.66 below what they were at this time last year. The most unfavorable factor is that only twenty-five dioceses and districts have now paid the full proportion of their quota due at this time, whereas thirty-two were in the 100 per cent class last year and forty-one in 1928.

The vacation season will soon be with us and even now there is a sharp falling off in church attendance and in payments on pledges. Those of us who go away from home either for a short vacation or for the summer know that arrangements must be made to care for certain matters even when we are away. In some cases there is rent to be paid monthly or perhaps the interest on a mortgage. Some of us are fortunate enough to have a little green grass around the house and we like to have that saved by occasional cutting. The family cat must not be allowed to starve or to become a beast of prey while we are not at home. Just as these things must be done so ought others.

The work of the Church in the parish and in the mission fields goes on regardless of vacations or hot weather. Payments from the missionary treasuries during the summer months are just as large as they are at any other time. The principal source from which these payments must be met is the money coming from our pledges. If we do not pay these pledges during the summer with regularity, then the parish, the diocese, and the general Church will probably be forced to borrow money to carry on our work. A little foresight on our part whereby arrangements can be made to remit to the parish treasurer in advance or by mail the amount of our weekly pledge will avoid this difficulty.

Do not let the treasury of the Church starve.

LEWIS B. FRANKLIN,
Treasurer.

DAUGHTERS OF THE KING MEET AT SALEM, VA.

SALEM, VA.—The eighth annual assembly of the Daughters of the King in Southwestern Virginia was held on May 28th, at St. Paul's Church, Salem, of which the Rev. Roland Moncre is rector. The assembly was opened at 10:30 A.M. with quiet hour conducted by the Rev. Taylor Willis of Christ Church, Roanoke. After quiet hour the Rt. Rev. Robert Carter Jett, D.D., Bishop of the diocese, celebrated Holy Communion. In the absence of Mrs. McHenry Holliday of Staunton, president of the Daughters of the King, Mrs. H. I. Johnson of Salem, vice-president, took the chair and conducted the meeting. The Rev. Mr. Moncre made an address of welcome, to which Mrs. Louis Keen of Roanoke gracefully responded. There was a short memorial service for three members of the order who have passed away during the year. In the afternoon the Rev. Robert A. Goodwin of Martinsville addressed the assembly on Prayer—Service—Loyalty.

Interesting reports were heard during the day, and there was an open forum led by the Bishop, the main topic for discussion being ways and means for the formation of a Bishop's Chapter of the Daughters of the King.

Bishop Sturtevant to Deliver Address At W. T. S. Commencement, Evanston, Ill.

New St. Ansgarius' Swedish Church Dedicated—Acolytes' Festival Held

The Living Church News Bureau
Chicago, June 7, 1930

THE RT. REV. HARWOOD STURTEVANT, D.D., Bishop Coadjutor of Fond du Lac, will deliver the address at the forty-fifth annual commencement exercises of the Western Theological Seminary, Evanston, on Tuesday, June 17th, under plans announced by the Very Rev. Frederick C. Grant, dean and president. Commencement exercises will start Monday, June 16th, with choral Evensong, the Rev. Prof. D. A. McGregor, Ph.D., officiating. The Rev. Harold L. Bowen, rector of St. Peter's Church, will preach at this service.

Tuesday morning, June 17th, the corporate Communion of trustees, faculty, alumni, and students of the seminary will be celebrated at 7:30. At 10 o'clock the commencement exercises proper will be held, the Rev. Prof. Percy V. Norwood being the officiant at the services. Dean Grant will confer degrees and Bishop Griswold will give his blessing at the conclusion of the exercises.

In addition to the academic degrees which will be conferred, several honorary degrees also will be conferred.

CONSECRATION PLANS GO FORWARD

While it has not definitely been determined that the Rev. Dr. George Craig Stewart, Bishop Coadjutor-elect, will be consecrated on June 18th, plans are rapidly going forward for the consecration on that date. It remains to receive approval of a majority of the bishops of the Church before formal announcement of the date can be made.

Dr. Stewart's election was certified to bishops of the Church by the Presiding Bishop the first of this week. Within two or three days it is expected a sufficient number of approvals will have been received for Bishop Perry formally to authorize the consecration. The Presiding Bishop, according to advices received here, is planning to be present for the consecration and will act as consecrator. St. Luke's Church, Evanston, will be the scene of the consecration.

The Church Club is planning a reception and dinner in honor of Dr. Stewart the evening of his consecration, at the Hotel Sherman. Bishop Griswold, the Diocesan, has joined in the invitation to Church people of the diocese to attend the reception.

Dr. Stewart has been in Washington this week, attending a conference at the College of Preachers.

INTERESTING EVENTS SCHEDULED

Two events of special interest are scheduled to take place in the diocese tomorrow, Sunday, June 8th. One is the dedication by Dr. George Craig Stewart, Bishop Coadjutor-elect, of the new St. Ansgarius' Swedish Church; the other, the breaking of ground for a \$375,000 group of buildings by Christ Church, Winnetka.

The dedication of St. Ansgarius' Church marks the first appearance of Dr. Stewart at a diocesan function since his recent election. The service is scheduled for Sunday afternoon, and taking part in addition

to the Bishop Coadjutor-elect will be the Rev. K. J. W. Tullberg, pastor of the church, the Rev. Herbert W. Prince of Lake Forest, and the Rev. W. S. Pond, St. Barnabas' Church.

The Rev. E. Ashley Gerhard, rector of Christ Church, is scheduled to turn the first sod for the new Winnetka buildings. The group will include a chapel, parish house, and ten-room rectory. The service will take place immediately following the 11 o'clock service in the parish church, on Sheridan road.

THE REV. J. F. PLUMMER TO CELEBRATE

The Rev. John F. Plummer, rector of the Church of the Epiphany and superin-

BISHOP LAWRENCE OBSERVES BIRTHDAY

Cardinal O'Connell (left) was among the first to call at Bishop Lawrence's home when the latter celebrated his 80th birthday on May 30th. The Cardinal was accompanied by other dignitaries of his Church. [See THE LIVING CHURCH of June 7th.]

(Courtesy
Boston Herald)



tendent of Chicago City Missions, will celebrate the twentieth anniversary of his ordination on Sunday, June 15th. Bishop Coadjutor-elect Stewart will be the special preacher at the 11 o'clock service at the Epiphany on that day in recognition of the event.

A special thank offering which will be applied toward the elimination of the parish indebtedness will be taken at the service.

Fr. Plummer has been rector of Epiphany Church since 1923 and superintendent of City Missions since 1924.

ACOLYTES' FESTIVAL HELD

St. Paul's Church, Kenwood, was crowded Thursday night for the annual acolytes' festival of the diocese. Well over 400 acolytes and clergy were present for the service which has come to be an outstanding festival in the diocese.

Dean Grant of the Western Seminary preached the sermon, while the Rev. W. B. Stoskopf, the Rev. Howard R. Brinker, and the Rev. W. S. Pond took the service. The Rev. Dr. G. H. Thomas, rector of St. Paul's, was unable to be present. Dinner was served in the parish house preceding the service.

DEDICATE BISHOP ANDERSON WINDOW

In memory of the late Rt. Rev. Charles Palmerston Anderson, Presiding Bishop and Bishop of Chicago, a three-panel window was dedicated at St. Martin's Church, Austin, Sunday, by the Rev. Philip W. MacDonald, rector.

Funds for the installation of the memorial were contributed by members of the parish.

NEWS NOTES

The parish house of Grace Church, Oak Park, was packed Tuesday night when the Rev. Harold Holt was welcomed as rector. The vestry tendered Fr. and Mrs. Holt a reception.

Meeting at diocesan headquarters Tuesday night, the Catholic Club of Chicago elected the following officers: President, V. D. Cronk, Emmanuel Church, La Grange; vice-president, John P. Crampton, Church of Ascension; secretary-treasurer,

John R. Wallace, St. Paul's, Kenwood. Executive committee: The Rev. T. N. Harrowell, the Rev. F. J. Tromp, D. D. Doolittle, and H. B. French. The club will meet at the Church of the Atonement, Thursday evening, June 12th, when Dean Drake of Milwaukee will be the speaker.

Dean Grant of the Western Theological Seminary is to deliver the baccalaureate sermon at Northwestern University, June 15th.

The Rev. Gardner A. MacWhorter, senior assistant at St. Luke's Church, Evanston, observed the fifteenth anniversary of his ordination Friday and Saturday of this week.

The Rev. Stephen E. Keeler, rector of St. Chrysostom's Church, will preach the anniversary sermon at the centennial celebration of St. Stephen's Church, Pittsfield, Mass., June 29th. Dr. Keeler was rector of this parish from 1915 to 1923.

The Rev. H. N. Hyde of Kansas City, Mo., took the services at St. Peter's Church, Chicago, Sunday, and will be in charge of services there in August during the absence of the rector, the Rev. H. L. Bowen.

Bishop Taitt and Two Philadelphia Priests Awarded Honorary Degrees

Altar Guild Addressed by Diocesan President—Festival for Acolytes Planned

The Living Church News Bureau
Philadelphia, June 7, 1930

AT THE 65TH ANNUAL COMMENCEMENT of the graduating class of the Divinity School, which was held on Thursday afternoon, June 5th, in St. Andrew's Collegiate Chapel, the Rt. Rev. Francis M. Taitt, Bishop Coadjutor of Pennsylvania, and the Rev. Addison A. Ewing were awarded the degree of Doctor of Sacred Theology. The Rev. John A. Goodfellow, rector of the Church of the Good Shepherd, Kensington, was awarded the degree of Doctor of Divinity.

Bishop Taitt was awarded the honorary degree in accordance with the custom of the school of conferring this honor upon each of its graduates who becomes a bishop. This is the second time this degree has been conferred upon Bishop Taitt, the University of Pennsylvania having also given him this distinction.

The Rev. Addison A. Ewing, who is professor of homiletics and public speaking in the Divinity School, was honored in recognition of his theological learning. Dr. Goodfellow was honored on account of his continuous service of more than fifty-seven years as rector of one parish. Bishop Taitt and Dr. Goodfellow are the two oldest clergymen, in length of service, in the diocese.

The Rev. Dr. Henry Darlington, rector of the Church of the Heavenly Rest, New York, and a son of Bishop Darlington of Harrisburg, delivered the commencement address.

Degrees of Master of Sacred Theology were awarded to the Rev. Carl L. Appleberg, rector of St. Martin's Church, Marcus Hook, Pa.; the Rev. Panteleimon Constantinon Papayeyriou, of the University of Athens; and the Rev. C. S. Spivey, pastor of the Union African Methodist Church in Philadelphia.

Thirteen students were graduated, nine of them receiving the degree of Bachelor of Sacred Theology.

Announcement was made at the commencement that the Rev. Henry Snyder Gehman, formerly a professor in the South Philadelphia High School, and who was awarded an S.T.D. degree by the Divinity School in 1927, has been appointed instructor in Oriental Studies at Princeton University.

DIOCESAN MEETING OF ALTAR GUILD

Mrs. Thomas Reath, president of the altar guild of the diocese of Pennsylvania, presided and made an address at the sixth diocesan meeting, which was held on June 3d at the Churchwomen's Club. Over two hundred and fifty members of the guild, representing fifty parishes, were present at the meeting. An interesting exhibition of beautiful altar linens and vestments was held in one of the rooms of the club. Miss Wagstaff, of the New York altar guild, was the guest speaker, and told of some of the work being done in New York.

In her address, Mrs. Reath urged all members of the different parish altar societies to realize the importance of doing their work perfectly. In speaking of the importance of keeping the church and altar

always in perfect condition, she referred to a letter which appeared in THE LIVING CHURCH from a priest who had found that this work was sadly neglected in many parishes he had visited during the summer. She also mentioned the fact that the altar guild of Pennsylvania had followed the plan of the diocese of Massachusetts in inaugurating corporate memberships, which had proved to be very successful.

The Rev. John Mockridge, D.D., rector of St. James' Church, made the address at the Evensong service for the guild, which was held in the church immediately after the meeting.

FESTIVAL SERVICE FOR ACOLYTES

For many years, St. Alban's Church, Olney, has had a special festival service at this time of the year for all the servers' guilds in the city. The rector, the Rev. Archibald Campbell Knowles, has arranged this service for June 19th this year, being the feast of Corpus Christi. Solemn Vespers and Benediction will be sung in the evening, and a lawn fête will be held immediately after, to which members of other parishes are cordially invited.

FINAL MEETING ON SUMMER CONFERENCES

All members of the diocese of Pennsylvania who are planning to attend a summer conference this year are invited to a meeting in the Church House on Monday, June 16th, at 4:30. It is hoped that those who will attend a conference will have an opportunity to meet informally beforehand, in order to discuss the courses of study.

DEAN RICHARDSON'S SON MARRIED

The Very Rev. George Lynde Richardson, D.D., dean of All Saints' Cathedral, Albany, and formerly rector of St. Mary's Church, Hamilton Village, Philadelphia, returned to his former parish in order to officiate on June 2d at the marriage of Miss Dorothy Appleton Lee, daughter of Mrs. Francis H. Lee, and his son, the Rev. Arthur Hall Richardson.

For the past two years, the Rev. Arthur Richardson has been missionary-in-charge of St. Paul's Mission, Lagangilang, Abra, Philippine Islands, and will leave on June 16th with his wife to return to his post for a four year period.

ELEANOR ROBERTS HOWES.

COMMENCEMENT AT ST. MARY'S SCHOOL, RALEIGH, N. C.

RALEIGH, N. C.—St. Mary's School, Raleigh, closed a very successful year on June 3d. The closing exercises began on the previous Saturday night, with the presentation of "As You Like It" by the dramatic club of the school. On Sunday the commencement sermon was preached by the Rt. Rev. R. C. Jett, D.D., Bishop of Southwestern Virginia. Monday was both class day and alumnae day. Several hundred alumnae came to the annual luncheon. The Rt. Rev. Edwin A. Penick, D.D., Bishop Coadjutor of North Carolina, addressed them, and plans were discussed for the future development and usefulness of the school. The formal commencement was on Tuesday morning. The speaker was Dr. D. W. Daniel of Clemson, who spoke on Happiness. Thirty-four girls received diplomas.

FOND DU LAC TENTATIVELY ADOPTS NEW CONSTITUTION

FOND DU LAC—The fifty-sixth annual council, the first since the death of Bishop Grafton to be presided over by two bishops, was held Tuesday, June 3d, in St. Paul's Cathedral, Fond du Lac. Harmony in the diocese and confidence in the diocesan administration were the outstanding manifestations. Tentative adoption of a new constitution and formulation of a definite method of arriving at the basic figure for parochial assessments, etc., were the chief accomplishments.

The usual pre-conciliar dinner was held Monday night at the Hotel Retlaw. A departure from precedent was the elimination of scheduled addresses and the substitution of a kind of open forum wherein everyone was invited to speak briefly on anything of general interest. Priests and deacons recently ordained or received into the diocese were introduced and asked to speak. The result was a succession of short talks with much of inspiration and interest, a procedure which received enthusiastic approval.

Formal proceedings of the council began with a corporate Communion at a Solemn High Mass at 7:30 Tuesday morning, with Bishop Weller as celebrant. Other sacred ministers were the Rev. A. Gordon Fowkes of Neenah and Menasha, and the Rev. E. P. Sabin of Marinette, with the Rev. W. L. Elwell of Sheboygan as master of ceremonies. Bishop Sturtevant assisted in the administration.

The Bishops' addresses were read when the council reconvened after breakfast. Bishop Weller began with a tribute to the departed, particularly the two late Presiding Bishops, Bishop Murray and Bishop Anderson. Bishop Weller referred with satisfaction to the twenty-five per cent increase in enrolment of Grafton Hall, diocesan preparatory school and junior college for girls, and to the progress already made in the present effort to raise funds for putting Grafton Hall on a firmer financial basis, endowing the cathedral, and adding to the diocesan endowment. He endorsed and reiterated Bishop Perry's appeal for a more general observance of Pentecost. In closing he expressed his pleasure and relief at having the help of Bishop Sturtevant as Coadjutor.

Bishop Sturtevant in his first address to a diocesan council gave special emphasis to five topics: (1) Fire insurance, which he recommended be placed with the Church Fire Insurance Corporation of the Church Pension Fund; (2) Church publicity locally through more general use of bulletin boards and newspaper space; (3) The financial campaign for the diocesan endowment, cathedral endowment, and Grafton Hall; (4) Advance work—the diocese has accepted its project, the building of a new mission church to cost \$5,700 at Desillandes, Haiti; (5) Openings for missionary enterprise in the diocese, of which he has been making a thorough survey.

A revised constitution for the diocese was presented by the Rev. William F. Hood, chairman of a special committee appointed a year ago, and after general discussion was adopted unanimously practically in the form in which it was proposed. One proposed change, eliminating nominating speeches, etc., in the election of a bishop, was passed over and will be considered next year as a canon. The most noticeable of the changes accepted was an alteration in the date of the annual council to the second Tuesday in

May. The same committee was continued to report next year on the canons, when the constitution will again come up for final adoption.

The Rev. A. Gordon Fowkes for the field department reported that, although unable to pay its quota in full, the diocese had in 1929 exceeded by \$280 the amount it told the National Council to expect. The Rev. William C. Way for the department of religious education reported great success wherever the children's mission, Adventuring with Christ, had been held, and stated that the usual summer conference for young people would this year be held from July 3d to 6th at Camp Cleghorn, Waupaca, with Bishop Sturtevant and Dean Hoag as leaders. Hamilton Roddis of Marshfield for the finance department reported a diocesan budget slightly less than that adopted for 1930, due to Bishop Weller's voluntary reduction of his own salary. The department at the same time submitted a report stating exactly what factors were to be used in computing the basic figure on which assessments, etc., are to be reckoned. After much discussion and very slight amendment the report was accepted, so eliminating uncertainty regarding this subject.

The standing committee was elected as follows: Clerical, the Rev. Messrs. L. D. Hopkins, A. P. Curtiss, the Very Rev. E. W. Averill, W. F. Hood, and A. G. Fowkes. Lay, Messrs. F. W. Radford, M. E. West, and F. A. Foster. Delegates to provincial synod: Clerical, the Rev. Messrs. J. M. Johnson, R. W. Mason, F. C. St. Clair, and J. N. Barnett. Lay, Messrs. C. R. Burnton, E. P. Gleason, B. Gueinzelus, and H. W. Whinfield.

NEWS FROM CHINA

ANKING, CHINA.—It is cause for hope that contributions from the Chinese Church in the diocese of Anking for the year 1928-1929 show an increase of \$2,509. In view of the disturbed conditions since 1927, and the great increase in the cost of living, this is a splendid advance.

Young China is much interested in scientific agriculture. Two young men are studying at the University of Nanking in the agricultural department; one taking the full four-year course with a view to teaching, the other taking the practical one-year course. It is hoped that an experimental station may be opened in the country shortly as a very much needed effort in practical Christian neighborliness. A fuller account of this venture will appear in the Anking Newsletter for May-June, under the caption, Evangelism and Agriculture, a Practical Proposal.

In these days of banditry the Bishop's mail is never dull. Almost daily letters from country stations tell of suffering at the hands of these lawless bands. I relate the following incident because it is the latest to hand, and because it shows that the government is making some effort to combat the menace. Some 500 men entered Hukou, near Kiukiang, ten days ago, armed with swords and spears, with a red badge at wrist or neck. With the help of the Chinese gunboat these were driven back into the country after seventy persons had lost their lives. The fighting occurred near the mission compound but happily no damage was done to it. The young priest there writes: "During the trouble we were all hidden in the basement of our house. It is under the protection of God that we safely passed the hour of calamity and horror."

The Rev. and Mrs. Lloyd R. Craighill and family have returned to Nanchang and the local situation is quiet

since more troops have come into the city. Missionaries in Central China are making plans for vacations in Kuling, and it seems probable that the general situation will permit holidays of comparative peace.

COMMENCEMENT AT BISHOP PAYNE DIVINITY SCHOOL

PETERSBURG, VA.—The simple record of the closing exercises of the school does not even suggest the heroic services of an able faculty who with an utterly inadequate equipment are forced at every turn to recognize that the Church has given them the task of shaping, and in many cases creating, the character of those who are to be the teachers and examples for the Negro race, and to do this with little hope that the Church will take note



NEW RECTOR OF GRACE CHURCH, OAK PARK, ILL.

The Rev. Harold Holt, who preached his first sermon on Sunday, June 1st, as rector of Grace Church, Oak Park. [See THE LIVING CHURCH of June 7th.]

of either their efforts or the results attained.

Sunday, May 25th, the baccalaureate sermon was preached by the Rev. E. E. Miller, rector of St. Stephen's Church, Petersburg. The sermon was one of the best of its kind, both in substance and delivery, and the congregation taxed the seating capacity of the chapel.

Tuesday, May 27th, 8:30 P.M., a public meeting of the alumni association was held in Emmanuel Chapel. The Rev. L. A. King of Washington, D. C., made the alumni address, presenting the adaptation of the Church to the spiritual needs of the Negro. The faculty address was made by the Rev. F. G. Ribble, who discussed some of the problems facing the school.

Wednesday, May 28th, at 8:30 P.M., the commencement exercises were held in Emmanuel Chapel. The address to the senior class and other students was delivered by the Rev. Dr. W. B. Crittenden, field secretary of the Negro work under the Department of Missions. His address was most timely and helpful. Bishop Thomson delivered the certificate and diplomas and delivered a short address.

At the annual meeting of the board of trustees, held during the commencement season, the resignation of the Rev. S. W. Grice, who for many years has been warden of the school, was accepted, and the Rev. Bravid W. Harris, rector of

Grace Church, Norfolk, was elected as warden to succeed him.

The board elected the Rev. Mr. Grice as a field representative of the school and he has accepted that position.

A cheering note was the report made by the treasurer that the late Mrs. Amanda W. Smith of Petersburg, who died recently, left a bequest of \$1,000 to the school. This bequest, by resolution of the board, will be added to the small endowment fund of the school.

CRYPTS OF WASHINGTON CATHEDRAL DEDICATED

WASHINGTON.—The impressive nave crypts of Washington Cathedral, acclaimed by many architects as surpassing those of any similar edifice, were opened to pilgrims on Ascension Day, following a service of dedication in which the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, other clergymen, and the Washington Cathedral choir participated.

Constructed at a cost of nearly \$400,000, the nave crypts have added approximately 261 feet to the length of the crypt fabric of the great church structure on Mount St. Alban. The total width, including the massive exterior walls, the nave crypt, the north and south aisles, and the outer aisles is 138 feet.

Gifts for this construction were received from a host of men, women, and children, residing in all parts of the country. The completed crypts include memorial stones placed with special ceremonies by the Governor Thomas Welles Society of the Children of the American Revolution, the Maryland State Society of the Daughters of the American Revolution, and the Potomac Lodge of Masons. In the latter instance the historic gavel employed by George Washington in placing the cornerstone of the United States capitol was used. Additional memorial stones are still available as offerings by organizations or individuals.

RETREAT HOUSE OPENED AT MENDON, MASS.

MENDON, MASS.—Seabury House, Mendon, opened on June 1st as a retreat house on the order of the English retreat houses which have meant so much for the spiritual life of the Church of England during the last decade, but are still so little known in this country. Seabury House may be used for small retreats, for group meetings and conferences, or for individual retreats when the full capacity of the house is not needed. There is a small stone chapel on the grounds. Both house and chapel belonged to the late Catharine Regina Seabury, and the present use of them is in her memory and in that of her father and of her brother, both of the General Theological Seminary, and of her aunt, Sister Catharine, S.H.C.

Seabury House has also made arrangements with various members of the faculty of the General Theological Seminary in New York, and of the Episcopal Theological School in Cambridge, and with other scholars, by which instruction may be had in the Bible, Church History, Liturgics, Theology, and in general religious education. This will follow the English tutorial plan, student and instructor meeting for conference as circumstances may require. The actual study or investigation will be carried on at Seabury House with the aid of a general tutor.

COMMENCEMENT AT ST. PAUL'S, LAWRENCEVILLE, VA.

LAWRENCEVILLE, VA.—The complete education was typified at the forty-second annual exercises of St. Paul's Normal and Industrial School by the novel and unusual spectacle of graduates in academic caps and gowns and graduates in overalls and gingham dresses: the one representing the cultural and literary side of life, the other, the practical and economic. The exercises of anniversary week began Sunday, May 25th, with the preaching of the baccalaureate sermon by the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey. The academic procession was the largest and most imposing in the history of the school.

Sunday night was the anniversary of the religious societies, and on Monday afternoon the annual competitive drill was held. Monday night was the anniversary of the literary societies. Tuesday was Virginia Day, the exercises of the normal school and junior college, at which papers representing phases of educational work were read. The address was by Langbourne M. Williams, publisher of the *Southern Churchman*. Tuesday night featured the exercises of the trade school. The highlights were the demonstrations. The speaker for the anniversary was B. H. Van Oot, director of vocational industrial training, State Board of Education. Wednesday was commencement day. Class day exercises were held at 10:30 A.M., commencement, 2:30 P.M. The commencement speaker was the Ven. N. Peterson Boyd, '01, archdeacon for colored work in Long Island. One of the touching incidents of commencement was the appearance on the platform of the Rev. (Major) Giles B. Cooke, a trustee of the school and only surviving member of General Lee's staff. The Rev. Mr. Cooke, despite his advanced age, 92 years, and acute infirmities, insisted on coming up from Norfolk alone, and to see "one of my boys," as he affectionately designates Archdeacon Russell and others who attended St. Stephen's Day School, Petersburg.

Thursday was alumni reunion and banquet. At the business meeting a telegram was sent to the Rev. Dr. R. W. Patton, director of the American Church Institute for Negroes, pledging \$500 toward the amount needed to add a third year to the normal department.

ACOLYTES' FESTIVAL HELD IN CLEVELAND

CLEVELAND—The seventh annual acolytes' festival of the Cleveland region was held here in St. Mary's Church, Thursday evening, June 5th, with some sixty members, including ten priests, from various parishes in the city in attendance. The Rev. John S. Gillespie, rector of St. Mary's, officiated at the service following supper and the business meeting, assisted by the Rev. Brinley Abbott, rector of Grace Church, South Cleveland, and the Rev. Paul L. Clark of St. James', Cleveland. The annual sermon was preached by the Rev. Herman S. Sidener, rector of St. Alban's, who spoke concerning Three Earmarks of an Ideal Server, stressing the elements of worship, work, and winsomeness in the life of acolytes.

Officers of the organization for the ensuing year were chosen at the business meeting, the Rev. Herman S. Sidener of St. Alban's being elected president and chaplain.

FELLOWSHIP OF HOLY NAME ORGANIZED

PAWTUCKET, R. I.—The Fellowship of the Holy Name, an organization started by the Rev. Thom Williamson, Jr., rector of Trinity Church, Pawtucket, and endorsed by the diocesan convention at its recent annual meeting, has aroused deep interest throughout the state. Clergymen, at the suggestion of the Rev. Mr. Williamson, have preached sermons on this subject. Many members of the Church have joined the Fellowship, promising three things:

1. Always to use Sacred Names earnestly, devoutly, and reverently, in home and school, in office and shop, in the street and in church.
2. Teach and influence others, young and old, to do the same.
3. Pray for the work, the object being to keep holy names holy.

The Rev. Mr. Williamson has circulated the following prayer:

"O Lord God, open Thou our lips, and our mouth shall show forth Thy praise; "Imprint upon our heart such a sense of Thy majesty, and such a reverence for Thy sacred Name, that we may always keep holy names holy;

"Set a watch upon our mouth, and keep the door of our lips, that all we do and say may be to Thy praise, and the building up of Thy Kingdom; through the inspiration of Thy Holy Spirit and the strong love of Thy Son, our Saviour Jesus Christ. Amen."

ST. MARGARET'S HALL, BOISE, GRADUATES HONOR CLASS

BOISE, IDAHO—The eight members of the class of 1930 in St. Margaret's Hall, Boise, were on the Bishop Talbot honor roll throughout their senior year. The baccalaureate service was held in St. Michael's Cathedral on the Sunday after Ascension Day, the Very Rev. Frank A. Rhea, dean of the cathedral, preaching the sermon. Commencement was held on the following morning on the school campus. The Rev. Dr. Boone, president of the College of Idaho, delivered the commencement address. Quite a few alumnae and a large number of friends were present.

Mrs. Mary Scarp Stratte, principal of St. Margaret's, and Mrs. Titus, house mother, leave shortly for a European vacation tour.

ST. AGNES' SCHOOL COMMENCEMENT, ALBANY, N. Y.

ALBANY, N. Y.—The commencement exercises of St. Agnes' School on June 5th marked the sixtieth anniversary of this well established Church school for girls, founded in 1870 by the first Bishop of Albany. Twenty-one young women were awarded their diplomas by the Rt. Rev. G. Ashton Oldham, D.D., Bishop of the diocese and president of the board of governors of the school. Various scholarship and conduct prizes were given, the Bishop's own daughter, Perry, receiving the prize for excellence in Bible study. Following the academic exercises at the school, there was a service in the Cathedral of All Saints at which the Bishop made an address. A large congregation, with the entire student body, were in attendance.

The commencement marked the eighteenth and closing year of the principalship of Miss Matilda Gray, whose resignation is effective at this time. She will be succeeded by Miss Blanche Pittman, recently principal of All Saints' School, Sioux Falls, S. D.

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CHURCH AT CHATTANOOGA, TENN., OBSERVES ANNIVERSARY

CHATTANOOGA, TENN.—St. Paul's Church, the Rev. Dr. Oliver J. Hart, rector, observed Whitsunday as its seventy-eighth anniversary, this date having been formally designated by action of the vestry as Anniversary Sunday. The first Church service in Chattanooga of which there is record was held by Bishop Otey and the Rev. Mr. Halstead on Pentecost Sunday afternoon, 1852. The congregation was made up largely of persons of other Christian bodies, there being few communicants of this Church in the city. At a meeting the following Tuesday, Bishop Otey met the people and after prayers gave an explanation of the doctrine, discipline, and worship of the Church. It was then and there determined that a parish should be established. A site was given and a small frame building erected shortly after.

The parish was formally organized January 17, 1853, the Rev. John Sandels being at that time in charge of the work, and was admitted into union with the diocesan convention in 1854. There were then eleven families and seventeen communicants. About 1860 a new church was built on the original lot, where the congregation worshipped until 1888, when the present church was built at the corner of Pine and Seventh streets. The parish now numbers 333 families, 1,198 baptized persons, and 960 communicants. Dr. Hart has been rector since March, 1926.

NINETEEN GRADUATE AT ST. STEPHEN'S, ANNANDALE

ANNANDALE, N. Y.—The seventieth commencement exercises of St. Stephen's College, Annandale-on-Hudson, began with a baccalaureate service on Sunday morning, June 8th. The preacher was the Very Rev. Milo Hudson Gates, D.D., dean of the Cathedral of St. John the Divine, New York City, and the celebrant at the service was the Rev. Dr. Bernard Iddings Bell, warden of the college. The music was medieval plain-song.

On Sunday afternoon the various fraternities kept open house. At 5:45 there was the annual Phi Beta Kappa initiation. Vespers were sung, without an address, at 6:30. At 7 o'clock there was the Phi Beta Kappa public dinner extended by the St. Stephen's College section to the trustees, the faculty, the students, and male guests. At this dinner the Phi Beta Kappa oration was delivered by Nicholas Murray Butler, Ph.D., D.C.L., president of Columbia University. The day closed with class-day exercises at 9 P.M.

The conferring of degrees was held at the annual convocation on Monday afternoon at 2:30. The commencement address was delivered by Dr. Paul Elmer More of Princeton, whose subject was The College and Humanism. The bachelor's degree was conferred upon nineteen men by President Butler.

A new section of the Columbia chapter of Phi Beta Kappa, to consist of professors, alumni, and undergraduates of St. Stephen's, was authorized at the meeting of Columbia Phi Beta Kappas. There have long been two sections of the Columbia chapter, one for Columbia College graduates and one for Barnard College graduates. From now on St. Stephen's College is also to have its representation.

The charter members of the new section are to be, Warden Bernard Iddings Bell, Professor James H. Wilson, Professor

Carl Garabedian, and Instructor Harold F. Wilson. These are already members of Phi Beta Kappa. To serve with them as faculty members there have been elected to honorary membership, Prof. Edwin C. Upton, L.H.D., for twenty-six years a member of the faculty and now director of studies at St. Stephen's College; Joseph E. Harry, Ph.D., Hoffman Professor of the Greek Language; and Francis R. Flournoy, Ph.D., associate professor of European History.

Nineteen alumni of St. Stephen's College were elected to membership, fourteen of them being priests of the Church.

The installation of the new section and the initiation of the new members was held on Sunday afternoon, June 8th.

VIRGINIA PARISH OBSERVES CENTENNIAL

HAYMARKET, VA.—St. Paul's Church, the Rev. W. F. Carpenter, rector, is celebrating the 100th anniversary of its establishment by a series of special services on the Sundays in June. At the services on the first Sunday in June the Rev. E. S. Hinks, rector of Grace Church, Casanova, preached in the morning, and in the evening the Rev. Henry F. Kloman, rector of Emmanuel Church, Cumberland, Md., a former rector of Haymarket parish. A processional cross was dedicated, given by Mrs. Robert A. Meade in memory of her husband. A mural tablet was unveiled erected by the Eighth Virginia Regiment Chapter of the United Daughters of the Confederacy in memory of the Confederate dead, especially those who died in the church when in use as a hospital during the War Between the States and whose bodies, eighty or more, lie in the churchyard.

The present St. Paul's Church has been standing for much more than a hundred years. Erected originally by the state of Virginia as a district court house, a change in the state constitution abolishing the system of district courts left the building standing idle. It was purchased by the congregation of St. Paul's and later remodeling has made it one of the most attractive rural churches in the diocese of Virginia. Its close proximity to the battlefield of Manassas or Bull Run compelled its use as a hospital for wounded soldiers after the two battles of that name.

ORISKANY, N. Y., PARISH CELEBRATES CENTENARY

ORISKANY, N. Y.—St. Peter's Church, near the historic battlefield of Oriskany on the Mohawk River, celebrated its centennial on June 5th. A community dinner was served, followed by the anniversary services, the church being filled to overflowing. The combined choirs of St. John's Church, Whitesboro, and St. Peter's provided music. The Rt. Rev. Charles Fiske, D.D., Bishop of Central New York, was speaker and blessed several memorials, including a bronze memorial tablet, new vestibule doors, new hymn boards, and an oak cross over the sanctuary window. In the centennial sermon Bishop Fiske spoke of the spiritual aspect of 100 years of praise and prayer within these walls, and the challenge to the present and future generations. Bishop Coley was also present, as well as several clergy of the diocese.

St. Peter's parish was founded in 1830, the closing year of the episcopate of Bishop Hobart. The Rev. William J. Vincent is now in charge of the parish.

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UNUSUAL SERVICE AT TAMPA, FLA.

TAMPA, FLA.—St. Andrew's Church school presented as their Lenten offering the sum of \$1,044.44. The Rev. Willis G. Clark, rector, writes about it as follows:

"On Quinquagesima Sunday we had a Lent rally day, when the Lenten boxes were given out to each member of the Church school. All the departments assembled in the auditorium of the parish house. When the boxes were distributed, every member arose and held his box up at arm's length, while we said a prayer of dedication asking God's blessing upon our efforts to raise money for the spread of His kingdom. The boxes were given the name 'Brightening the World Box,' suggested by a girl of our Church school.

"We then asked the different classes to choose a quota. Each class made its own choice and the total quotas amounted to \$900.

"Each Sunday during Lent we presented to the whole Church school the cause of missions, telling them that on Easter we planned to build a lighthouse in the chancel of the church, out of our 'Brightening the World' boxes, each box to represent a stone in the tower of the lighthouse, which was to be the symbol of our work 'to bear witness of the Light that all men through Him might believe.'

"Throughout the Lenten season the enthusiasm ran high. Teachers and pupils saved and worked. We prayed every Sunday for missions. One of our men teachers built a lighthouse tower, about four and a half feet high, with an electric light on the top.

"At the Children's Easter service, at 4:30 P.M., this lighthouse was placed in the chancel of the church, but without the light burning. At the proper time in the service the teachers and pupils came forward in procession and built their 'Brightening the World' boxes around the lighthouse tower. The boxes reached from the floor to the top. Then all the lights in the church were turned off and the light on the lighthouse was flashed on, and we prayed God to bless the offering as a means of bearing witness to the 'Light which lighteth every man that cometh into the world.' It was a beautiful ceremony and the large congregation of children and adults was deeply affected."

PLANS FOR MIDWEST SYNOD

RACINE, WIS.—At a meeting of the president and council of the province of the Midwest held here recently the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana and president of the synod, presented a tentative program for the meeting at Springfield, Ill., in October.

The Bishop Coadjutor of Ohio will tell of the Lambeth Conference; Miss Grace Lindley will give a paper on The Woman's Auxiliary in the Life of the Church; Mrs. Biller of Taylor Hall, Racine, will present the question of a new center for Conference and Devotion. The Advance Program will be presented by the Rev. Robert P. Frazier, and College Work by the Rev. Brooks Stabler. The Bishop of Indianapolis, Miss Matthews of Cincinnati, and the Rev. E. A. Powell of Evansville will present reports.

Two pieces of outstanding work are being done in the province of the Midwest, that of religious education and that among deaf mutes. The provincial department of religious education has prepared a large amount of material to help in conducting missions with children, and Miss Zimmerman of Cleveland is preparing material for the Crusade of Youth program.

The work among deaf mutes has been

so developed by the Rev. F. C. Smielau, general missionary, that the eighteen congregations in Ohio and Southern Ohio now take up his full time. Twenty-six persons have been baptized and fifty have been presented for Confirmation in the past three months. The provincial department of missions is endeavoring to secure a third missionary who may help in the work of the province.

SUMMER PLANS OF COLLEGE OF PREACHERS

WASHINGTON—The College of Preachers will be open to receive a few students during the summer. The plan and schedule of the work, however, will be somewhat altered for the three months of July, August, and September.

On the invitation of the Bishop of Washington, four priests of the Church, of special ability along certain lines, are coming into residence at the College of Preachers; first, to preach at the cathedral on Sundays, and second, to help and direct in their studies such of the clergy as may care to come to the college for longer or shorter periods.

A schedule has been arranged as follows:

July 1st to 31st, the Rev. Dr. Walter Lowrie of the American Church in Rome, will be in residence.

August 1st to 16th, the Rev. Dr. Charles Clingman, rector of the Church of the Advent, Birmingham, Ala., will be in residence.

August 17th to 31st, the Very Rev. William H. Nes, dean of Christ Church Cathedral, New Orleans, will be in residence. His special interests are in The Mystical Element in Religion and in Anglicanism and World Problems.

September 1st to 27th, the Rev. John A. Richardson, assistant professor of Church history at the General Theological Seminary, will be in residence. He is specially concerned at present with questions of Church Unity, Church Institutions, Episcopacy, and the Relationship of Church and State.

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THE Advance Work Program of some 170 items of forward work in all mission fields of the Church is to be completed by Epiphany 1931.

Dioceses and missionary districts have accepted the various projects and are offering them to their parishes and missions, and to individuals.

Projects may be sub-divided, so that everyone may have a part in whatever piece of work is undertaken.

If a church is to be built in some mission field, Church School Classes, Parish Organizations, Auxiliary Branches, Men's Clubs, may undertake to buy a roof, a floor, doors and windows, heating and lighting equipment. Individuals may supply as memorials: Altar, reredos, pews, font, bell. There is the story of a group of small boys who are to buy hardware required in construction of a parish house, and of a similar group that is to supply shutters.

There is inspiration in the thought that the smallest child and the wealthiest Churchman can join in the whole Church's advance.

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SUMMER CONFERENCE TO BE HELD IN OMAHA

OMAHA, NEB.—The summer conference of the diocese of Nebraska will be held for the fifth time at Brownell Hall, Omaha, the beautiful and well equipped diocesan school for girls, from June 22d to 28th.

Organized primarily to meet the need of Church workers in the diocese, the Brownell Hall conferences have grown in popularity and been attended by many from adjacent dioceses. The Rev. L. W. McMillin of the University Church, Lincoln, is dean of the faculty which includes the Rev. Harry S. Longley, Jr., of Des Moines, Ia., chaplain of the conference; the Rev. Ernest J. Secker of St. John's, Omaha; the Rev. Charles Rowland Tyner, rector of St. George's, Kansas City, Mo.; the Rev. Ralph Rohr, assistant rector of All Saints', Omaha; Captain Arthur Casey of the English Church Army Crusaders in Canada; Miss Caroline B. Averill, provincial secretary of the G. F. S., New York; Miss Dorothy E. Weller of Denver; Mrs. Paul H. Barbour, Mission, S. D.; and Miss Eleanor B. Sprague, director of religious education of the diocese of Nebraska.

COMMENCEMENT AT ST. MARY'S, KNOXVILLE, ILL.

KNOXVILLE, ILL.—The sixty-second session of St. Mary's School closed with the graduation of twelve seniors on June 4th. The commencement program included track meet, pageant, and athletic demonstration on the school campus.

The baccalaureate sermon was preached the previous Sunday by the rector of the school, the Rev. Dr. F. L. Carrington, and the address to the class on graduation day was delivered by the Rev. Harold L. Bowen, rector of St. Peter's, Chicago. Bishop Fawcett, who presided at the exercises, congratulated the rector of the school upon the excellent work done the past eleven years.

G. F. S. PLANS NATIONAL MEETING

NEW YORK.—A distinguished group of speakers is to address the Girls' Friendly Society at its triennial national council, Hotel LaSalle, Chicago, October 14th to 19th. The Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana; Miss Jane Addams, director of Hull House; Mrs. Harper Sibley of Rochester, N. Y.; the Rt. Rev. William Scarlett, D.D., Bishop Coadjutor of Missouri, and others will present different angles of the convention theme, *The Girls' Friendly Society in a Challenging World*.

Sunday afternoon there will be an impressive festival service at which the branches all over the country will present their gifts to the society. This is to be held at St. Luke's Church, Evanston, with the Rt. Rev. George Craig Stewart, D.D., Bishop Coadjutor-elect of Chicago and rector of St. Luke's, preaching. The Rt. Rev. Sheldon M. Griswold, D.D., Bishop of Chicago, will be the celebrant at the corporate Communion, Sunday morning, October 19th.

From 700 to 1,000 leaders and members of the society are expected to attend the sessions of the national council which will alternate interest and discussion groups with business meetings. One of the important questions to be settled is the method by which the society shall make provision for its own support.

PLANS COMPLETE FOR CAMP IN SAVANNAH, GA.

SAVANNAH, GA.—Under the auspices of the diocesan department of religious education, Camp Tomochichi will open its seventh season for young people and its second year for adults at Savannah Beach, Tybee Island, June 16th to 28th. The Rev. Charles C. J. Carpenter, rector of St. John's Church, will conduct the young people's division and the adults will be under the direction of the Rev. Dr. David Cady Wright, rector of Christ Church. The same faculty will teach at both divisions and will be interchangeable.

The purpose of the camp is to strengthen the spiritual life and to develop Christian leadership among young people through an increased knowledge of God and the Church, and to give an added inspiration for Christian service, clearer vision of a Christian's duty, training in Y. P. S. L. methods, and to life-long friendships.

YOUNG PEOPLE OF MIDWEST MEET AT TAYLOR HALL

RACINE, WIS.—Jeffery Palk, Jr., of Milwaukee, was elected president of the Young People's Association, province of the Midwest, in the closing session of a three-day conference at Taylor Hall on June 8th.

The new president, who succeeds David E. Evans of Chicago, will direct the Young People's work in Wisconsin, Illinois, Michigan, Ohio, and Indiana.

Conclusions concerning the technique of Church work arrived at during the conference will be recorded in a hand book to be published after an executive meeting in Chicago in September. A petition requesting that the new center of conference and devotion of the Church be established in the midwest will be sent by the association to the National Council.

Tennessee and North Carolina have offered buildings for the continuation of the work at Taylor Hall, which closed officially with the Young People's Conference.

RECORD AT TRINITY COLLEGE, HARTFORD, CONN.

HARTFORD, CONN.—The privilege of contributing to the Church as bishops three of her alumni in a span of five months has been Trinity's during the past winter.

The Rev. Dr. Cameron J. Davis, 1894, was elected Bishop Coadjutor of Western New York October 29, 1929.

The Rev. S. Harrington Littell, 1895, became Missionary Bishop of Honolulu November 13, 1929, after spending many years as a missionary in China.

The Rev. Dr. Robert B. Gooden, 1902, after years as headmaster of the Harvard School, Los Angeles, was elected Suffragan Bishop of Los Angeles March 11, 1930.

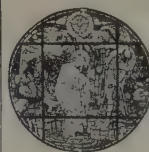
PHILADELPHIA CATHOLIC CLUB ELECTS

PHILADELPHIA.—At the regular meeting of the Philadelphia branch of the Clerical Union, for the Maintenance and Defense of Catholic Principles (Catholic Club), held on June 3d, the following officers were elected for the year 1930-1931:

President, the Rev. Archibald Campbell Knowles; vice-president, the Rev. Wallace E. Conkling; secretary, the Rev. Carl I. Shoemaker; treasurer, the Rev. Charles L. Steel. Members of the council of the C. U. M. C. D. P., the Rev. Charles Jarvis Harriman, the Rev. Charles L. Steel, the Rev. Howard W. Fulweller.

Delegate to the Catholic Congress, the Rev. Franklin Joiner.

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"May they rest in peace, and may light perpetual shine upon them."

JAMES A. BROWN, PRIEST

PRINCESS ANNE, Md.—The Rev. James A. Brown, a retired priest of the diocese of Easton, died on May 8th, and was buried on May 11th, in St. Andrew's churchyard, Somerset parish. The funeral was conducted by the Rt. Rev. George W. Davenport, D.D., Bishop of Easton, assisted by the Rev. W. Clayton Torrence, rector of St. Andrew's Church, Somerset parish, the Rev. Hugh V. Clary of Pocomoke City, and the Rev. R. R. Gilson of Salisbury.

The Rev. Mr. Brown was a graduate of Kenyon College and of Nashotah House. He was ordained deacon in 1865 by Bishop Stevens and priest later the same year by Bishop Kerfott. He held cures at Trinity Church, Washington, Pa.; Grace Church, Galion, Ohio; Emmanuel Church, Hastings, Mich.; St. Paul's Church, Whitehaven, Pa.; St. James' Church, Pittston, Pa.; and St. Luke's Church, Queenstown, Md. He was examiner in Greek and Hebrew at Bexley Hall, Gambier, for twelve years.

DAVID LAW FLEMING, PRIEST

PITTSBURGH, PA.—Major David Law Fleming, 72, chaplain of the Second United States Cavalry, retired, died in the early morning of Memorial Day at his home in Pittsburgh.

Major Fleming had served in virtually every campaign in which the United States Army engaged during his lifetime. He was born in Pittsburgh, August 15, 1857, receiving his education at Trinity College and at Berkeley Divinity School. He was ordained deacon in 1883 and priest in 1884 by Bishop Whitehead, holding cures at Houtzdale and Muncy, Pa., Brooklyn, N. Y., and at Leadville, Colo. He was appointed a chaplain in the regular army, September 18, 1903, previously serving in the volunteer army from May, 1898, to August, 1899.

Major Fleming is author of *The Second Dragoons*, published in 1911. He was a member of the Society of Colonial Wars Sons of the Revolution, Veterans of Foreign Wars, American Legion, and Delta Kappa Epsilon fraternity. He is survived by his widow, Mrs. Margaretta Christy Fleming, a daughter, Mrs. Frank E. Sidman of New York, a sister, Lydia E. Fleming, three grandchildren, and one great grandchild.

The burial service was from the Church of the Ascension, Pittsburgh, on Monday afternoon, June 24.

WALTER PORTER GRIGGS, PRIEST

POOLESVILLE, Md.—The Rev. Walter Porter Griggs, a non-parochial priest of Easton, died at Poolesville on Ascension Day, May 29th, after a long illness.

The Rev. Mr. Griggs was born at Nomin Grove, Westmoreland County, Va., August 24, 1858. He was educated at the Virginia Theological Seminary, graduating in 1887, being ordained deacon that year by Bishop Whittle, and priest in 1888 by Bishop Randolph. His first charge was Bromfield parish, Rappahannock County, Va., from 1887 to 1889. From 1889 to 1911 he was rector of St. Peter's

parish, Poolesville, Md. He was rector of Trinity Church, Long Green, from 1911 to 1915; and of St. Stephen's parish, East New Market, from 1915 to 1918. In the latter year, his health having failed, he returned to Poolesville, where he had since lived in retirement.

In 1894 he married Sallie Cummins Gassaway of Poolesville, who died in 1896. One son, the Rev. Walter G. Griggs, assistant priest at the House of Prayer, Newark, N. J., survives him.

The Rev. Mr. Griggs was one of the most widely known and best loved clergymen in Montgomery County, where he served so long and faithfully as rector of St. Peter's parish, Poolesville, and where he had lived in retirement for nearly twelve years, ministering to the last, so far as his health would permit, to such as he could.

The funeral service and interment took place at Monocacy Cemetery, Beallsville, on Sunday afternoon, June 1st. The Rev. Walter G. Griggs, officiated, assisted by the Rev. Guy H. Crook, rector of St. Peter's parish, Poolesville. A large throng of people came to pay their final tribute of respect.

A Requiem Mass was said at the House of Prayer, Newark, N. J., by the rector, the Rev. William F. Venables, on Monday, June 2d; and a second Requiem Mass by the Rev. Walter G. Griggs, the assistant priest, on Wednesday, June 4th.

ROBERT W. RHAMES, PRIEST

TOPEKA, KANS.—The Rev. Robert W. Rhames, a retired priest of the diocese of Kansas, died on Friday, May 29th, at Hillcrest Tuberculosis Sanitarium, after a short illness, at the age of 76.

The Rev. Mr. Rhames was born in Columbus, Wis., September 9, 1854. He received his education in Shattuck School, Faribault, Minn., receiving his bachelor's

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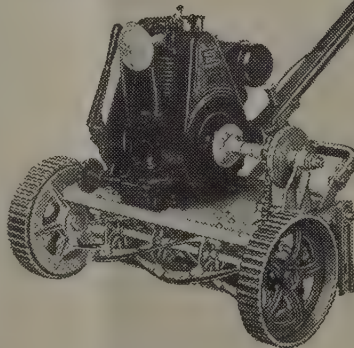
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degree from the University of Minnesota, and his theological education at Seabury, Fairbault. He was ordained deacon by Bishop Whipple in 1882 and to the priesthood in 1883 by Bishop Harris.

He was missionary in charge of the Church in Midland, Mich., from 1882 to 1883; rector at Howell, Mich., 1883 to 1885; rector at Morris, N. Y., 1885 to 1889; archdeacon of Kansas 1889 to 1891; rector of St. John's Church, Wichita, Kans., 1891 to 1895; rector at Louisiana, Mo., 1895 to 1899; rector at New Port, Ark., 1889 to 1900; archdeacon of Eastern Arkansas 1900 to 1904; archdeacon of Tennessee 1904 to 1907; rector of the Church of the Good Shepherd, Memphis, Tenn., 1907 to 1911; rector at Fresno, Calif., 1911 to 1915; rector at Girard, Kans., 1916 to 1923; assistant at St. John's Church, Kansas City, Mo., in 1923, retiring in 1924.

Early in his ministry he married Julia Wear. During his rectorate at St. John's Church, Girard, Mrs. Rhames died. On October 5, 1920, he married Agnes Brady.

He is the author of three books, *The Christian Life and Church Membership*, *The Sevenfold Gifts of the Holy Spirit*, and *The Social Typology of the Twelve Sons of Jacob*.

The Rev. Mr. Rhames is survived by his widow living in Topeka, one daughter, a resident of San Diego, Calif., and two brothers and two sisters.

The funeral was held in Grace Cathedral on Monday, June 2d. The Rt. Rev. James Wise, D.D., Bishop of Kansas, was in charge of the service, and five of the diocesan clergy acted as pall-bearers.

JOHN COTTON CLAPP

BOSTON—John Cotton Clapp, a Boston architect who had given many years of service as vestryman of St. Matthew's Church, South Boston, died on May 16th, after an illness of less than three weeks, at his home, 42 Salcombe street, Dorchester. He was born October 27, 1870, the son of John Cotton and Julia Crane Clapp, representatives of the early settlers of that name who came to Dorchester nearly three hundred years ago. He received his education at the Chauncey Hall School and Massachusetts Institute of Technology. John Cotton Clapp was the third generation to serve St. Matthew's parish, South Boston; his grandfather was senior warden for over forty years; his father was clerk for thirty-five years; and the deceased had been a vestryman, a junior warden, and a senior warden. He is survived by his widow, Amy Leah Crosby Clapp, one son and one daughter, Richard Homer and Miss Leah Clapp.

ROSALIE LEONARD MITCHELL

PHILADELPHIA—Mrs. Rosalie Leonard Mitchell, who at one time was a most active Church worker, died on April 1st, following a protracted illness, at the age of 75 years. She was the widow of Dr. J. Nicholas Mitchell, both of whom were devoted to the Church over a long period of their lives, and freely giving of themselves in many fields of service. For a number of years they were connected with Holy Trinity Church, Philadelphia, where Dr. Mitchell was a former vestryman. Subsequently, they actively connected themselves with the Prince of Peace Chapel of Holy Trinity, where Mrs. Mitchell organized, and for many years taught, a Bible class of men and women that numbered over one hundred members. In their service for the Church, they found many opportunities to give of themselves and their

means in missionary work at other places in the diocese and in the mission fields outside the diocese.

In addition to her other work, Mrs. Mitchell was some twenty-five years ago secretary of the foreign committee of the Pennsylvania branch of the Woman's Auxiliary. She was also appointed educational secretary by Bishop Whitaker. In 1909 the *Church Missionary Calendar* was first published under Mrs. Mitchell's direction, and has been issued annually ever since, the proceeds being used for mission work.

Mrs. Mitchell's love for her Church and its work was unflagging during her active years, and the little group assembled at her grave in Woodlands Cemetery on April 4, 1930, rejoiced that the cloud which had hung over her later years was now lifted, and that she had entered into her reward as a good and faithful servant.

ELEANOR PEPPER NEWBOLD

DEVON, PA.—Mrs. Eleanor Pepper Newbold, wife of Fitz-Eugene Dixon Newbold, and daughter of former United States Senator and Mrs. George Wharton Pepper, died at her home, "Fox Creek Farm," Devon, on Friday, June 6th, after an illness of two years. She was in her 33d year.

Mrs. Newbold had been a devoted member of the Church. Before her marriage in 1917, she was a communicant of St. Mary's Church, Wayne, where she was frequently present at the early service with her father. Later, she became a member of St. Martin's Church, Radnor, where she was very active in the Woman's Auxiliary. During the World War, she was active in many phases of relief work.

Besides her husband and parents, she is survived by three sons, Fitz-Eugene, Jr., 12, John Sergeant, 9, and William Fisher, 6; also by her sister, Mrs. Theodore S. Paul, of Chestnut Hill, who was Miss Adeline Pepper, and her brother, George W. Pepper, Jr., of St. Davids.

Funeral services were held at her home on Saturday, June 7th.

ACTIVITY IN FOND DU LAC

FOND DU LAC, WIS.—Bishop and Mrs. Weller and Dean and Mrs. E. W. Averill are on the point of leaving for England to attend the Lambeth Conference. Bishop Sturtevant will administer the diocese in the absence of Bishop Weller. There is renewed activity in several missions which had been vacant for several months.

The diocesan banner for the largest per capita Lenten offering was awarded at the diocesan council to the Church school of Grace Church, Sheboygan, with an average of \$1.70.

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NEWS IN BRIEF

ARKANSAS—The district meeting of the Woman's Auxiliary was held May 5th at St. John's, Helena, with a goodly attendance, most parishes in the district being represented. Besides Auxiliary members, there were three clergymen and two laymen present, which added to the spirituality of the assembly. The meeting was most informal with talks made by those interested in different phases of parish work, each one bringing a helpful message.

ATLANTA—Bishop Mikell, president of the province of Sewanee, announces that the provincial synod will be held November 11th, 12th, and 18th, in St. Paul's Church, Meridian, Miss.

BETHLEHEM—Six churches of Sayre combined for a series of pre-pentecostal meetings between Easter and Pentecost. Each pastor preached on an assigned subject in a church other than his own. The climax of the series of meetings was a service in the Methodist Church, Pentecost night, with Dr. S. Burke, superintendent of the local district of the Methodist Church, as guest preacher.—Kings-ton, a fast growing suburb of Wilkes-Barre, will be the scene of the laying of the cornerstone of the new Grace Church, on Sunday, June 15th. Bishop Sterrett and the Rev. F. L. Flinchbaugh, rector of St. Stephen's Church, Wilkes-Barre, will be the speakers. The old church was torn down making room for an \$80,000 building. Over half of this amount is on hand in cash. The Rev. Ralph Weatherly is rector.—Nearly all schools have reported their Lenten offerings and the total amount is nearly \$12,000. This is a little less than last year, but considering the economic situation in the anthracite fields, which make up two-thirds of the diocese, this amount is very pleasing.

CENTRAL NEW YORK—The rector and vestry of Calvary Church, Utica, have sent a copy of the Presiding Bishop's message on the observance of Whitsunday as the 1900th anniversary of Pentecost, to every parishioner, together with a letter asking that every member should keep the Church's birthday at one of the services of Holy Communion.—Trinity parish, Watertown, is 102 years old this month. The first regular services of the Church were held in the courthouse on the main street of the town. In these years the parish has grown from the small beginning to one of the four largest parishes in the diocese, with a magnificent plant, including a church recently beautified and one of the finest parish houses in the state.—St. Luke's Church, Utica, is the recipient of several gifts, including an altar cloth edged with antique fillet lace; newly finished floors, the combined gift of the Girls' Friendly Society and the Brotherhood of St. Andrew's; and newly finished pews and a set of eucharistic vestments presented to the rector by the St. Luke's Guild.—Recently the Armenian community of Utica was offered the use of Calvary Church by the rector, the Rev. D. C. White, with the approval of Bishop Fiske, for the funeral services of one of their number, and the Rev. Harontun Toomajian of Troy was the officiant. The service was attended by many Church people of this vicinity.

COLORADO—In St. John's Cathedral, Denver, on Rogation Sunday, there was held the baccalaureate service for the 1930 class of St. Luke's Hospital Training School for Nurses, which was attended by 100 student nurses in addition to the regular congregation. Dean Dagwell, who officiated, is chaplain of St. Luke's Hospital. Bishop Ingley preached the sermon.

ERIE—William F. Kegel, editor of the Ellwood City Ledger, is the teacher of a very successful Bible class for adults at St. Luke's Mission, Ellwood City, the Rev. George L. Grambs, priest-in-charge.—The guild room of St. Andrew's Mission, New Castle, has been repaired and renovated.

GEORGIA—A most enjoyable and profitable boat ride to the ocean was given by the Young People's Service League of Christ Church, Savannah, on Saturday evening, May 31st, to pay for two scholarships; one to send a representative to the Young People's diocesan camp on Tybee Island and the other for a diocesan representative to the Young People's conference at Sewanee, Tenn.

HARRISBURG—The tenth semi-annual convention and conference of the Young People's Fellowship in the diocese was held in Christ Church, Berwick, May 23d, 24th, and 25th, with an encouraging response. The principal speakers were the Rev. Squire Schofield of Muncie; the Rev. Edward M. Fear of State College; the Rev. Archibald M. Judd of Harrisburg; and the Rev. Paul S. Atkins of York. The devotional program was in charge of the Rev. Louis D. Gottschall, rector of Christ Church, Berwick.—Acting on the suggestions of

the department for rural work, Rogation Sunday was particularly emphasized in Emmanuel Chapel, Mont Alto. The Rev. Arthur G. W. Pfaffko of Blue Ridge Summit preached an appropriate sermon at a special Rogation Sunday service, at which the singing was led by the choir of St. Mary's, Waynesboro, an adjoining parish. Instrumental music was furnished by the band of the department of forestry at Pennsylvania State College, Mont Alto.

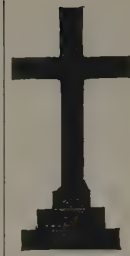
LONG ISLAND—The Church of the Redeemer, Astoria, the Rev. W. C. Charlton, rector, is the recipient of a beautiful window given in memory of Henry and Margaret Snyder, by their deceased son, John. It was dedicated on Whitsunday. Mr. Snyder was for some years choirmaster of the Church of the Redeemer.

LOS ANGELES—The first episcopal act of the Rt. Rev. Robert B. Gooden, D.D., Suffragan Bishop, was a special confirmation at the Church of Our Saviour, San Gabriel, on Sunday, June 1st.—The Rev. C. Rankin Barnes, rector of St. James', South Pasadena, has left for Europe to act as chaplain to Bishop Stevens during the Lambeth Conference. Before his departure a farewell parish dinner was held, at which his father, the Rev. C. L. Barnes of San Diego, was present. St. James' members presented their rector with a fine pair of binoculars. During his absence the Rev. A. T. Reasoner will preach at the morning services.—At All Saints', Pasadena, the new parish house will be completed during the summer. It will contain a gothic hall in memory of William R. Staats, a common room, 50 feet by 20, for guild clubs and classes, a gothic cloister, and rooms for Church school classes. The cost is \$250,000, of which only \$20,000 remains to be raised.—The Rev. George Davidson, D.D., of St. John's, Los Angeles, was baccalaureate preacher for the University of California at Los Angeles on June 15th.

MARYLAND—The Rev. Horace W. B. Donegan, rector of Christ Church, Baltimore, preached the sermon at the opening service of the convocation of Annapolis, held in Christ Church, West River, on Wednesday, June 4th. The business meeting followed immediately after the service. A delightful luncheon was served by the ladies of the parish, after which the Ven. Romilly F. Humphries, archdeacon of Baltimore, read a paper on the necessity of the clergy keeping up with their reading after leaving the seminary. Bishop Helfenstein emphasized the point that they should make the Bible the book that they read most.

MISSOURI—The southern convocation of the diocese held its spring meeting on May 27th and 28th at St. Paul's Church, Overland. Archdeacon Marsden spoke on Church Extension in the Country, and the Rev. Frank Maples on Church Extension in the City. The convocation sermon was preached at the evening service by Bishop Scarlett, his subject being The Reasonableness of Immortality. The dean of the convocation, the Rev. Dr. J. Courtney Jones, read an interesting paper on The Placement and Prerogatives of the Clergy. The subject of the Rev. Sumner Walter's paper was The Great Doctrines of the Prayer Book. Bishop Johnson spoke especially to the clergy on the evangelistic type of ministry.—One of the largest classes in the history of the hospital was graduated May 29th from the Nurses Training School of St. Luke's Hospital, 41 students receiving their diplomas at that time. Frank V. Hammar, president of the board, presided. The speaker was Dr. Harvey G. Mudd, and Bishop Johnson presented the diplomas. Four scholarships were presented, three of \$500 each and one of \$250, being given respectively by Mr. Edward Faust, Dr. Harvey G. Mudd, Mr. Edward Mallinckrodt, and one from Mr. Edward Whittaker as a memorial. The baccalaureate sermon was delivered the preceding Sunday at Christ Church Cathedral by Bishop Scarlett.

NEBRASKA—St. Paul's Church, Omaha, the Rev. George St. G. Tyner, vicar, has resurfaced the entire exterior of the church and parish house with silver grey shingles which, with white trimmings, gives a beautiful effect. The interior has been redecorated and the grounds landscaped, making this one of the most attractive church properties in the city. A new lectern Bible has been presented by a parishioner and a Kohler sink has been placed in the guild room by another generous parishioner.—Ascension night, following a dinner given in the Wattles Memorial parish house for the clergy and acolytes of the Omaha and Council Bluffs parishes, the clergy and acolytes vested and marched into All Saints' Church, Omaha, for Evensong. The services were taken by the Rev. Ralph Rohr, the Very Rev. Stephen E. McGinley, dean of Trinity cathedral, the Rev. Robert M. Redenbaugh, and the Rev. Dr. F. W. Clayton, rector of the parish. The Rev. Clarence C. Reimer, rector of St. Paul's,



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Council Bluffs, Ia., preached the sermon. Forty acolytes were present.

NEWARK—Especial interest attaches to this year's graduation exercises of St. John's Baptist School for girls, which occurred on June 3d, not only because it was the first time that such exercises had been held in the fine new school building, but also because a double anniversary came at this time—the fiftieth of the school, and the fifty-sixth of the Community of St. John Baptist in the United States. Following a celebration of the Holy Eucharist in the school chapel, the members of the graduating class received their diplomas at the hands of Bishop Stearly, who also delivered an address.—Evensong at Christ Church, Ridgewood, of which the Rev. Edwin S. Carson is rector, having been discontinued for the summer months, the people of that parish have been invited to join in union services which are being conducted on the lawn of the local Methodist church every Sunday evening during June and July.—The Rev. Robert B. McKay, rector of St. Agnes' Church, Little Falls, was one of the clergymen of the town who took part in a union patriotic service held in the Methodist church by the Little Falls post of the American Legion on the evening of June 1st. The Scripture lesson at this service was read by Mr. McKay.—At the celebration of the Holy Eucharist on the morning of Ascension Day at the Church of St. Mary Magdalene, Newark, the rector, the Rev. Harry Bruce, blessed a priest's chair for the sanctuary, the gift of the Church school. The chair corresponds in general design to the bishop's chair already in the chancel.

NEW YORK—On Rogation Sunday at Evensong the rector, the Rev. W. J. Gratton, unveiled and Bishop Du Moulin dedicated and blessed a beautiful stained glass window in All Saints' Church, Rosendale, in memory of the Rev. James Gibbon Cameron, who for fifteen years was rector of the church. The window is the gift of the parishioners and other members of the community together with other very interested friends.—The annual meeting of the Guild of the Ascension was held June 2d at 5:30 P.M., in the parish house of Trinity Chapel, New York. There was a good attendance. The Rev. Dr. J. W. Sutton of Trinity Chapel made an address with reference to ideas on Church Unity. The Rev. Charles E. Hill of Christ Church, Ballston Spa, N. Y., was re-elected warden of the guild.

NEW YORK—The Rev. Clarence Archibald Bull, rector of the Church of the Holy Comforter, Poughkeepsie, has sufficiently recovered from his recent accident to leave the Reconstruction Hospital in New York City, and may now be addressed at the Holy Comforter Rectory, Poughkeepsie, N. Y.

RHODE ISLAND—The Rev. Charles H. Temple, rector of St. Mark's Church, Warren, director of religious education for this district of the diocese, has invited all the rectors in it to take part in a discussion of Church school work, at the parish house on June 16th. The Rev. Roberts A. Sellhamer, rector of St. Paul's Church, Pawtucket, and the Rev. Stanley C. Hughes, rector of Trinity Church, Newport, with Harold T. Lowe, newly elected field secretary of the diocese, will speak.—The Clerical Club and the clerica, made up of the women folk of clerical households in the diocese, held their annual united outing at the Warwick Country Club last Monday. Bishop and Mrs. Perry made what probably will be their last diocesan appearance before sailing for England, where the Presiding Bishop will attend the Lambeth Conference. About sixty sat down to luncheon. At its close the Rev. Stanley C. Hughes, rector of Trinity Church, Newport, recounted his experiences in Egypt during the last winter. The Rev. Dr. Arthur M. Aucock, rector of All Saints' Memorial Church, Providence, later invited the whole group to tea at the Country Club on the other side of the Neck owned by St. Andrew's Chapter of his parish.—A meeting of the clergymen who have been conferring with the Rev. Dr. Elwood Worcester throughout the fall and winter met recently in St. Martin's Church, Providence, to effect a permanent organization. Dr. Worcester will be unable to conduct the usual monthly conferences throughout the coming year. For that reason it was thought desirable to continue the work that he has outlined.

WASHINGTON—The baccalaureate sermon for the National Cathedral School was delivered on Sunday evening, June 1st, by the Rev. Dr. Ze-Barney Phillips, in Bethlehem Chapel. The school had its commencement on June 3d.—St. Alban's School held its commencement exercises on May 31st.—A week-end conference of clergymen representing seven different religious bodies is now in progress at the College of Preachers. The conference is devoted to discussion of reports received at the Lausanne Conference.

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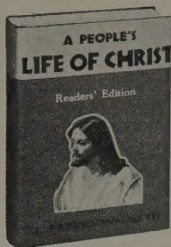
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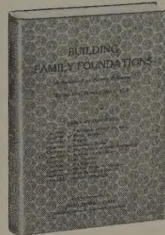
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